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THEOLOGICAL SEMINARY



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THE MISSIONARY SURVEY

Contents for May, 1912

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The Missionary Survey's Campaign for 50,000 Subscribers

CLIMBING

NEITHER high winds nor unseasonable cold kept Jack from climbing in March. Sixteen hundred and two new subscriptions to the MISSIONARY SURVEY were sent in by faithful canvassers during that month.

There is one "slip back" feature in Jack's climbing, however, that will have to be borne in mind, and that is: in cases where a household formerly took both the old magazines they are renewing only one subscription to THE MISSIONARY SURVEY. As these expirations come along each month, a shrinkage is caused by the renewal being thus only *partial* in its effect in sustaining the combined circulation of the two former magazines.

But new subscriptions greatly outnumber the shrinkage; therefore "Jack" goes up another one-thousand notch on the pole this month, and his position now indicates a circulation of 21,000 as against 20,000 last month.

The "Standard of Excellence" set up by the proposed goal of 50,000 circulation is One subscriber to every Five Communicants. It is estimated that upon this basis the magazine will reach every home in the church. That it may be seen how far toward the goal we have progressed in each synod, the following table is appended.

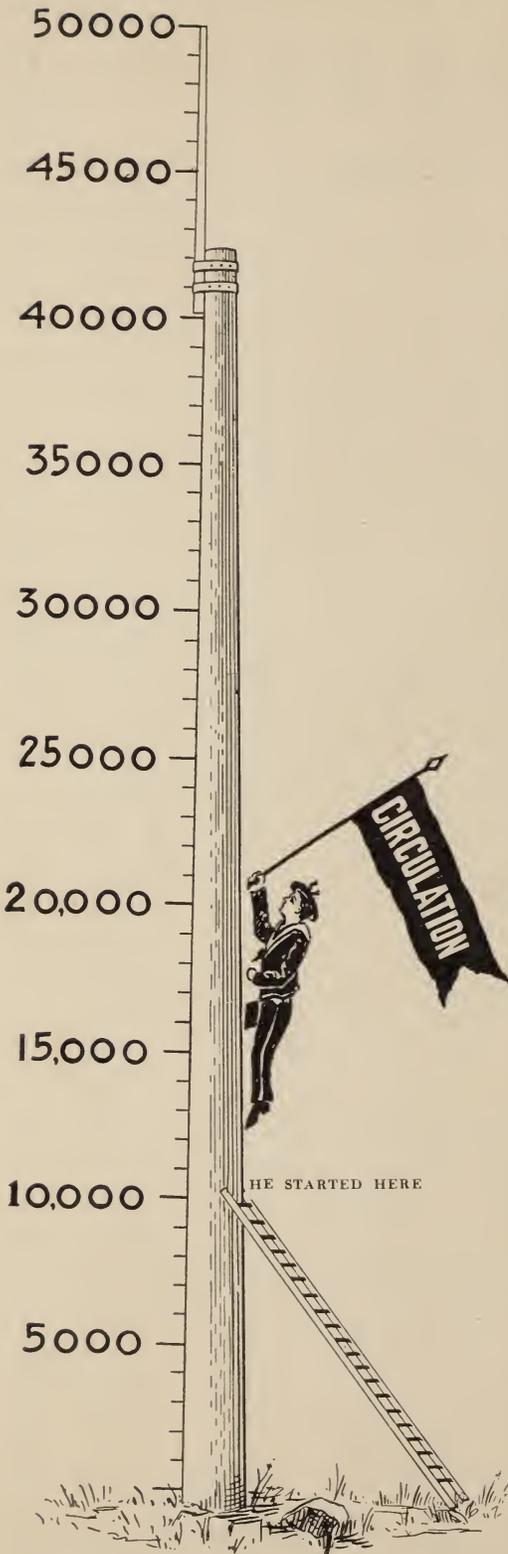
We have in

Florida	.....1	subscriber to every 10 communicants
Tennessee	.....1	subscriber to every 13 communicants
Georgia	.....1	subscriber to every 14 communicants
Missouri	.....1	subscriber to every 14 communicants
Mississippi	.....1	subscriber to every 15 communicants
North Carolina	...1	subscriber to every 15 communicants
Arkansas	.....1	subscriber to every 16 communicants
Louisiana	.....1	subscriber to every 16 communicants
Kentucky	.....1	subscriber to every 18 communicants
South Carolina	...1	subscriber to every 18 communicants
Virginia	.....1	subscriber to every 18 communicants
Alabama	.....1	subscriber to every 21 communicants
Texas	.....1	subscriber to every 23 communicants

"Jack" seems to have been very cordially adopted into THE MISSIONARY SURVEY's large and growing family. Many kind words of cheer and exhortation come to him in every mail, along with new subscriptions.

Without any suggestion from this office, we are advised that two Presbyterian Unions—one in Texas and another in Mississippi—will have large banners displayed at their meeting showing "Jack" with his Circulation flag making his way to the 50,000 goal at the top, and bearing some good words about the new magazine.

An ample supply of sample copies of the MISSIONARY SURVEY have been sent forward to all the Unions and we hope that a few moments of the meetings will be definitely devoted to the Circulation campaign.



THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Volume I

MAY, 1912

Number 7

EDITORIAL

A YEAR'S BIG WORK

SOME years ago, when many railroads were widening their tracks to Standard Gauge, a certain trunk line surprised the world by standardizing its entire system in less than five hours. On one or two of the main divisions, the regular train schedules were not interrupted more than two hours. The following day it was not discernible that anything had happened to the tracks, save for some new spikes and an old rail scar along the cross ties, but all trains were running on standard trucks and standard tracks and on schedule time.

This remarkable achievement had been made possible by many months of expert planning, the employment of extra forces, the most skilful organization and simultaneous execution along the whole line.

No less remarkable has been the achievement of the Southern Presbyterian Church in the re-organization of its entire financial system during the past year, not only without the loss of a dollar in its aggregate contributions to all causes, but with a very substantial gain. It revolutionized its methods of finance in a few months with such careful planning and execution that none of its beneficent work was suspended or interrupted, but some old debts were actually retired and its Foreign Mission enterprises received greater stimulus and support than in any previous year of its history.

When it is remembered that even slight and partial changes in a financial system involving thousands of voluntary contributors over a large section of the country, would ordinarily be demoralizing and confusing; when it is remembered

that the new plan, though simple enough in its operation, required the adoption of very thorough educational methods to secure its perfect understanding, the achievement is remarkable indeed. Measured by human conceptions of cause and effect, the impossible has been accomplished. Earnest, serious thinking men, deeply concerned for the welfare of the Church, did not hesitate to say that it was a step too radical and too revolutionary. Many believed that the action of the Lewisburg and Louisville Assemblies was premature and precipitate. Our brethren of the Northern Church, comprising a Commission who were making a study of the same plan with a view to putting it into effect in the Northern Church, said at Montreat that we had accomplished in a year what they had been struggling over for several years without success.

This of course, does not mean that all of the congregations have adopted the Assembly's plan. A large number have, including many of the largest contributing churches; but some have deferred action for various reasons. Perhaps it is well enough that all of the churches did not change at once. But it has been demonstrated that the Assembly's plan is a practical one and a wise one, workable in churches of every condition, from the country church of one service a month on up to the largest city church.

We are yet far from the ideal. Some of the Causes have not been advanced in the proportion desired, but that is a matter which will adjust itself with the faithful and uniform working of the plan.

Our Foreign Mission Committee reports an increase in its receipts for the

year ending March 31st, 1912, of \$53,000. The Home Mission Committee reports an increase of contributions of about \$15,000 for the year and the Publication Committee reports an increase in receipts of about 6 per cent. for the year. The Committee of Christian Education and Ministerial Relief reports a decrease of \$9,460, but this is the exception and can be largely accounted for by a falling off in legacies which has been an important item in the annual receipts of this Committee.

From the churches and living donors there has been an advance in the total contributions for the work of Christian Education and Relief.

Total Receipts for the year ending March 31, 1912, were as follows:

Foreign Missions.....	\$505,000.00
Home Missions.....	126,087.79
Chr. Ed. and Min. Relief...	97,147.31
S. S. Extension...	22,459.34
Bible Cause (approximate)..	8,500.00

Total \$759,194.44

The aggregate receipts of all four Committees and Bible Cause show an increase of \$41,948.32 over the previous year which itself broke all previous records in the liberality of our Church.

Not only did our Mission work at home and abroad make advances all along the line—in some cases exceptional advances—but perhaps a greater amount of Church building, extension work, Sunday School improvement and debt paying was done than in previous years.

And this is not all. An educational work of tremendous importance and power has been diligently prosecuted through special days at Church Courts, through Conventions, through Presbyterial Unions and through hundreds of Institutes and minor Sunday School gatherings and local organizations for study, as well as through the church papers and the largest circulation of Church and educational literature ever yet accomplished by the Publication Committee.

It may be safely said that our people as a whole are to-day better informed and

better organized for service than during any other period of the Church's history. The fact that its Beneficence Organ, the MISSIONARY SURVEY, has practically doubled its subscription during six months is itself an irrefutable evidence of the growth of intelligent inquiry—the acquainting of itself with the activities of the Church on the part of the Church membership.

The standardizing of a great railway system was accomplished by the planning of high salaried officials and costly experts and the employment of a large force at tremendous expense. The "standardizing" of the Assembly's system of finance was accomplished by the voluntary service of the Master's willing servants; involving it is true, enormous expense of time and labor and real sacrifice. There have been hours of skilful planning, many hours of laborious Committee work, long hard tasks of sub-committee work, many thousands of miles of travel and many thousands of letters written, much travail in prayer, much patience and much perseverance, and yet through all a spirit of devotion to God's work and a spirit of fraternal co-operation. Such work cannot be appraised by commercial measurements.

Only through the power of the Holy Spirit has all this been possible and to Him be the Glory and Praise. God is blessing His people with growing zeal for His Kingdom. Our Zion has "lengthened her cords and strengthened her stakes." May we not be satisfied until the spirit of service and sacrifice extends throughout her membership and the work of the Kingdom is advanced to completion—"until" as was said at the Chattanooga Convention of the Laymen—"the thing is done."

On page 558 will be found a chart entitled "Three Views of Missions—Which is Yours?" The chart carries a powerful lesson which it would be well to ponder. It was designed by Miss Barbara E. Lambdin, the talented literary editor of the Home Mission section of this magazine. It was like Miss Lambdin to omit her name from the chart, as its author.



FOREIGN MISSIONS

REV. H. F. WILLIAMS, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

MAY APPEAL FOR FOREIGN MISSIONS

UP TO April 1, 1911, our missionary firing line had been getting further and further ahead of the measure of our Church's giving. Necessity was upon us to do one of two things, either withdraw our missionaries or advance our giving.

By the blessing of God our Church has increased her gifts to half a million. Instead of missionaries being recalled, twenty-four new ones have been sent out. While this was being done not only was the deficit not increased, but more than one-fourth of it was paid off. Let us redouble our prayers and efforts that the signal enlargement of our work represented by the remaining three-fourths be speedily paid for, and the burden lifted.

To the completion of the physical equipment of our Korean Mission has been added this year the practical completion of the missionary force necessary to accomplish our missionary task there. This is the first time we have actually fulfilled our missionary responsibility for one of our great mission fields. It is a thrilling event in our missionary history. It is full of hope for Korea and our other mission lands. It should evoke praise and prayer throughout our whole Church.

Africa and China come next. Unmistakable providences indicate this order.

So marvelously has God's Spirit been poured out upon our African field that native tribes, often hundreds of miles distant, have been sending messengers to our Mission begging for Bible teachers. So depleted had our missionary force become that the native Christians appointed a day for fasting and prayer that more missionaries might be sent. Some of them were in such agony of supplication that for three days they touched neither food nor drink.

The answer to this prayer was seen at the great Convention at Chattanooga when twenty-eight young volunteers stood on the platform offering their service for this field, fourteen of whom will sail this summer, raising our missionary force in the Congo field to thirty-two.

Eighteen more are necessary to meet our responsibility in the Congo. Who will go and who will send them?

The astonished gaze of the world is fixed to-day on China. Never since Christianity came out of Palestine has the Church of Christ been face to face with such a crisis and such an opportunity. The missionary is looked upon as the friend of the new China.

For example, when our missionaries went to Hsuchoufu they were hounded out of the city. But they returned. To-day our workers there are utterly incapable of overtaking the work. The Church is packed to suffocation and overflow meetings have to be held, while the surrounding villages are clamoring for teachers. Oh, that we had the means to quadruple our force!

Only one woman in a thousand can read. The dead hand of the past, which for four thousand years has rested with such crushing weight on the Chinese woman's mind, stifling every aspiration and shutting out every opportunity for mental development, is at last being lifted, and her eagerness for knowledge is pathetic beyond words.

The principal of a school in Nanking writes: "One of our little girls recently asked to go home to have her picture taken. She proudly showed me the result, which was a feminine family group, with grandmother, mother, three or more aunts, and six cousins. All had assumed an intellectual expression and were posing before open books. Our little girl was the only member of the group that could read. The others only wanted to." That picture stands for China's women to-day. Every woman in China wants to read. Our mission schools have more applicants than we can possibly accommodate.

When you remember that teachers are more admired and revered in China than in any other nation on earth, you can realize in some measure what an unspeakable call there is for Christian men and women to go out as teachers to lead and mould the new China. Oh, that we had the money to send them out!

This responsive period is sure to be brief. The next fifteen years will probably decide the future of China for centuries.

May God help us by this May offering to lift our debt and enter these open doors of unparalleled opportunity.

Fraternally yours,

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

S. H. CHESTER,

EGBERT W. SMITH,

Secretaries.

RECEIPTS FOR 1911-1912

The detailed report of the Treasurer of the Executive Committee of Foreign Missions will not be issued in time to publish in full in this issue of THE MISSIONARY SURVEY. The total receipts for the year ending March 31, 1912, are \$505,213. The receipts for the year closing March 31, 1911, were \$452,513. The gain during the fiscal year just closed is \$52,700. The indebtedness of the Committee is about \$103,000, which shows a reduction of the debt during the year of about

\$20,000. The Treasurer's report will give full information regarding the general receipts, the offerings to all special objects, together with a detailed statement of the distribution of the funds. The offerings during the past year are an indication of the determination of the Church at large to keep the work at its present standard, and to make a reasonable advance. We have, therefore, cause for gratitude for what has been done, and hopeful anticipation of what we may expect to do in the future.

MISSIONARIES PROTECTED IN CHINA

At Hsuchoufu, when the conditions became so turbulent that the missionary women at the station were ordered away, the Chinese general in command of the Imperial forces had also control of the railroad. His headquarters were in the depot. Within a few months

the line built by the Germans extending from Tsingtao westward about two hundred miles. The road to the South was closed but when the order came for the women missionaries to leave, the Chinese general placed a special train at the control of the women and sent a guard of soldiers, and to further secure the protection of



CHINESE IN MANDARIN DRESS IN IDOL PROCESSION, SHANGHAI
From "The Coming China" (see Book Review).

before the breaking out of the Revolution the railroad to the south was extended from Hsuchoufu to Nanking, and to the north to a city which is the terminus of

the foreign ladies, sent his own wife and children along with them. This journey was made without interruption by way of Tsingtao and thence via steamer,

to Shanghai. Another instance of the protection guaranteed to foreigners, and especially missionaries, occurred with the protection of the party of twenty-six that passed through Tsing-Kiang-Pu the day after the city had fallen into the hands of the Revolutionists. They were protected by the soldiers along the way from the multitude of looters that followed them. Boats ahead of the missionary party were robbed of all they possessed, and, as the Chinese captain of the canal boat said: "They took everything except my queue." The missionaries were so carefully protected that not even a foreign calf that was driven along the canal was harmed.

Such occurrences are more than passing incidents. They are unmistakable indications of the open door in China under the new conditions. Opportunity is written large on the open door in China. It seems incredible that our Church should let this unprecedented opening pass without adequate provision to enter the fields that are everywhere ripe to the harvest.

CONTRASTS IN CHINA

When our missionaries first went to Suchien in 1894 they were driven out of town by the officials, or by a mob they had collected. Later they were able to rent rooms in an old inn where the work was carried on for three or four years. When the people learned who the missionaries were, the property was secure, but the opposition to the work remained. During the first ten years at Suchien not more than one dozen were received into the church. During the last ten years two hundred and fifty have been received into communion. Two churches have organized in the city and meetings are held every Sabbath at more than twenty points near the city. During the early years of the work at Suchien one of the ladies of the station was ill and had to be taken away for treatment. As she was carried out of the city an old Chinese woman scornfully pointed her finger at the sick missionary and said, "The foreign devil is sick; she ought to die." Rev. B. C.

Patterson says that this year, when leaving Suchien with his family to return to America, the same officials that had been leaders in the mob on the first entrance of the missionaries called and asked them to return to their places, and offered to send a petition to the American church, that he and his family should be sent back to Suchien. During the past year one of the ladies of the station was ill and had to be carried to the boat. In contrast with the first instance more than a hundred Chinese women escorted her to the landing and sang as the canal boat pushed off, "God be with you till we meet again."

Another happy contrast in the conditions of the past and the present is seen at Hsuchoufu. In 1894, when the missionaries visited that city, they were driven out, and the two or three Christians that were there had to meet with their Christian friends under the cover of darkness. Largely through the influence of the medical work, and with official protection, property was finally secured, and in the city of Hsuchoufu we have today one of the most flourishing stations in the North Kiangsu Mission. The workers are utterly incapable of taking care of the work. The church, orphanage, boys' and girls' schools and the two dispensaries will furnish a large congregation, but others not immediately connected with these agencies crowd the church to suffocation with worshippers at the preaching services. Overflow meetings are held in the hospital and in the yard; the country villages clamor for teachers. In Hsuchoufu there are about five hundred members of the church. As at Suchien, in contrast with the early days, there are two organized churches. The famine work in all this region has made the people respect the missionaries and literally thousands are making application for admission to the church. While a very large number of those who apply for church membership are not of the right kind, it is an indication of the growing influence of the work in the field and at the same time gives an excellent opportunity to teach the people the true mission of the Church.

**THE GOSPEL GIVEN AND THE GOSPEL
PREACHED**

The blessings found in the gospel of Jesus Christ are impossible from any system of philosophy, code of morals, word religions, or even the sacrifice of human life. "It took the life of Jesus Christ to make the gospel." The giving of that life was a tragical incident: it was a tragical necessity. In no other way could salvation be made possible. The gospel is the only hope of the world; a hope secured by a life voluntarily laid down—not taken by force. The blood of Jesus Christ is the redemption price of an otherwise lost world.

But how shall the world, lost in sin, groping in darkness of superstition and paganism, know of the gospel given through the sacrifice of Christ? This question is answered by another question—an inspired one: "How shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" But these multiplied millions in darkness are "far hence; how can a preacher get to them?" The answer comes in another inspired question. "How shall they preach except they be sent?" To make salvation possible a voluntary sacrifice of life was necessary. In making known the gospel thus provided there must be a voluntary consecration of life. Saved men and women must go as witnesses to the lost, and saved men and women must send the messengers into all the world beginning at Jerusalem and extending to the near-by Judea and to the more difficult near-by Samaria fields. To the far away uttermost parts where the darkness is the blackest and degradation is the deepest, the lands and the people most inaccessible, the gospel has to be made known through the giving of life, by which is meant surrender of ourselves as believers, and what we have to the one great object set before us by our absent Lord,—the evangelization of the world. On the cross the life given opened the otherwise eternally closed door of grace. In the willingly consecrated life of be-

lievers, and only that, are to be found the messengers who will publish the glad tidings, or who will freely give that the messengers may be sent. In the going and sending the two become one in missionary service. "It took the life of Jesus Christ to make the gospel; it takes the life of believers to preach the gospel."

MODERN PERSECUTION

Not all the persecution suffered by Protestants belongs to the centuries gone. The spirit of oppression and cruel persecution still exists. A correspondent, writing from Ireland, speaks of the present home rule movement in that country as a menace to Protestants. It is said that the whole country is in a state of suppressed excitement, and there is feeling that rioting and bloodshed are among the possibilities of the near future. Continuing the letter, the correspondent says: "Roman Catholicism is as intolerant today as it ever was, and we will fight to the death rather than that they should again get the entire control of our country. I am not very old, but I will carry to my grave the marks of Catholic persecution on my body. As long as the National Educational Board exists there will be found in its blue book a censure on me instigated by jealous priests. Serving as I did under the National Board it is not necessary for me to look farther than myself for gross injustice suffered by Protestants." This experience is not mentioned so much in interest of political interests in Ireland as to call attention to the attitude of Rome in Latin countries, lands where Protestant missions have been established. There are good and devout men and women in the Catholic church and against such we have no word of condemnation. On the other hand, our missionaries and the missionaries of other boards, while not giving much publicity to their sufferings, have endured downright persecution and risk of life at the hands of a corrupt priesthood who have excited, by false representations, the people against these ambassadors of Christ. There should not be less sympathy for the Christians who suffer persecution for

Christ's sake in the Far East and Near East; neither should we forget our faithful and oftentimes suffering missionaries in South America, Mexico and other Catholic countries.

THE YEAR BOOK OF PRAYER IN CHINA

Mrs. J. Mercer Blain, in a letter to the editor acknowledging receipt of the Year Book of Prayer, mentions a very delightful incident. She says: "The next day after the Year Book of Prayer arrived there was a conference of the evangelists and Christians from the out stations of this field convened at Kashing. I told one of the preachers about the topics of prayer for the week and he answered, with the book in his hand, 'Here on our opening day, when we are gathered together to report on our work, we have the news that our mother church, ten thousand miles away, is praying for us. There it is, printed, for the topic on February 24th, is the evangelists of Kashing field.' A little thrill passed through the audience and it was one of the most impressive incidents of the meeting. The presiding minister remarked that Chinese and American Christians, though separated by ten thousand miles, were brought face to face as they met around one common mercy seat."

As we read this letter of Mrs. Blain, we could not but wonder if there was this same sense of appreciation in our own churches of the definite power of earnestness in prayer as in the minds of those Chinese Christians. There are testimonies that could be had from thousands of those who have used the Year Book of Prayer as to the blessing growing out of the definite petitions, as they are remembered from day to day.

THE MONTHLY MISSIONARY MEETING

We have great pleasure in announcing that a sufficient number of pastors have responded to the circular letter suggesting the establishment of a Monthly Missionary Meeting, to be held regularly each month, to justify the announcement that the plan will be introduced at once. Lit-

erature will be sent during the month of April, including the suggested program for the meeting to be held in May. It is very important that pastors should arrange the time in each month when the meeting will be regularly held. The literature will be mailed about the middle of the month preceding that for which the program is intended. The first topic will be "A Survey of our Fields." Blanks will be mailed to the pastors of churches entering into the arrangement, enclosing blank to be returned to the office, on which will be given information necessary in keeping a card system record of the churches enlisting in the movement. It is gratifying to note the interest taken in the suggested plan as expressed not only in the responses received from pastors at the time the circular letter was sent out, but also in the number of responses that are still being received. We should be glad to enter the names of other churches and pastors. We expect to have by the beginning of the fall months not less than five hundred churches that have adopted, as has been previously stated, the beginning of what we believe will be a great educational movement through the Monthly Missionary Meeting.

SPECIAL GIFTS

The present method of handling special funds is of interest to donors and missionaries. With the exception of such funds as are sent for an object that is continuous, of which the Field Fund is an instance, all remittances received by the Treasurer that the donor states is for a special work in a specified mission, or is intended for the use of a missionary, is on the day received, forwarded to the treasurer of the Mission to be turned over to the object or person specified. The name and address of the donor is given with the remittance. The usual acknowledgment of receipt at the Nashville office is promptly sent by Mr. Raymond as treasurer, but, what is probably of greater importance, is an acknowledgment by the treasurer of the Mission, or the missionary, of the receipts of funds on the field,

addressed directly to the donor. Such letters of appreciation constitute the living link between the giver and the receiver.

THE SECOND GENERAL CONVENTION OF THE LAYMEN'S MISSIONARY MOVEMENT

It was thought when the first general Convention of the Laymen's Missionary Movement was held at Birmingham three years ago that the high tide of spiritual quickening and enthusiasm in the interest of foreign missions had been reached. It remained for the second General Convention held at Chattanooga February 6-8 to show that God has even greater blessings to bestow upon the men of the Church when they assembled as they did at Chattanooga with earnest desire and even with anticipation of a great outpouring of the Holy Spirit. It will not be attempted in these columns to report the Convention in detail as this has been done fully in the Church papers. It should be recorded however, that the success of the Convention was not an accident, but was the result of months of careful preparation and hard work on the part of the representatives of the Laymen's Missionary Movement. The program was thoughtfully and prayerfully constructed, and strong emphasis should be laid upon the element of prayer. The attention to details, necessary to the successful conduct of so large a convention, merits special mention. The men of Chattanooga as individuals and in committees, gave closest attention to the preparation for the Convention, and during its sessions. It has been said, and we believe truly, that "this was the most remarkable convention in the history of the Southern Presbyterian Church, and in some respects the most remarkable religious convention ever held in America. Many laymen's missionary conferences have been held in different parts of our country, but never has such a flood-tide of enthusiasm been opened, and many who were present could think of nothing else to which it could be compared than the Day of Pentecost."

It would seem that every interrogation point as to the permanency of the Laymen's Missionary Movement has been removed. No body of men could come together in the spirit in which they assembled and depart from the Convention with the profound impressions received and say that a movement through which such results as were achieved at the Chattanooga Convention could come from an organization that was a mere passing enthusiasm. As remarkable as were the closing hours of the Convention when the great congregation of men on the main floor of the auditorium and of visitors in the gallery were moved to a degree of enthusiasm rarely, if ever, witnessed in any assemblage of our Church, the greatest fact of the whole Convention was that the enthusiasm and gifts of the closing session were but the expressions of the endowment of the Holy Spirit.

A work greater than has ever been presented to the leaders of the Movement is now to be undertaken. The awakened men of the Church must have leadership in organization for a greater activity, including the enlisting of an increased number of men in foreign missions and all the activities of the Church, the organization of a campaign of Mission study and, in brief, conserving the awakened interest of men and extending that interest in lines of service that will reach the "uttermost part of the earth."

Some of the manifest lessons of this Convention are that giving honor to the Holy Spirit is one of the essentials in our work. There is also the repeated lesson that prayer is answered and that they that wait upon the Lord shall renew their strength." As from our seat on the platform we looked over the body of men, and witnessed what was accomplished in a few minutes in the way of providing for the Congo Mission, there came the profound impression that when the men of the Church come to the sincere conviction as to what is needed to be done in our Missions and make intense and combined effort, the whole problem, so far as men to go and money to send them is concerned, would be solved. The whole

Church will rejoice in this demonstration of the permanency of the Laymen's Missionary Movement and will look forward with hopeful anticipation to the enlargement of its missionary activities until the

men of the Church, as the women have long been, will be profoundly impressed with this opportunity, and mightily move by a sense of their responsibility in the proclamation of the gospel to all peoples.

SUNDAY SCHOOL FOREIGN MISSION DAY

THE THEME: "EXCEPT THEY BE SENT."—THE TIME, THE MONTH OF MAY

THE observance of a Foreign Mission Day in the Sunday-schools of the Church as appointed by the General Assembly has long been observed, and has been a valuable agency in promoting interest in foreign missions among the young people of the churches, and has each year resulted in varying amounts, the sum total of which is a large fund, toward special objects or the general work of the Executive Committee of Foreign Missions. In past years among the special objects was the raising of the money to build our first "Lapsley." After the wreck of this vessel, an appeal was made in connection with the Sunday-school Foreign Mission Day, for about four times the amount contributed toward the first boat for the building of a much larger and safer steamer, resulting in about \$15,000 being received into the treasury, which has given us the best boat of its kind in the Congo. Among other objects have been Hangchow Girl's School, the Graybill Memorial School at Montemorelos, Mexico, and the Nagoya Girls' School

in Japan, and the last year the "To The Field Fund" which was appropriated for sending to the field missionaries under appointment.

After full consideration of all the causes that presented themselves as proper objects toward which the offerings of Sunday-school Foreign Mission Day might be devoted in 1912, the Executive Committee of Foreign Missions decided that in view of the fact that we shall have an unusual number of missionaries going to the different fields this year, and also that a number of experienced missionaries who have been at home on furlough will be ready to return to their various stations, together with the pressing condition of the Treasury, it was unanimously decided to again call upon our young people to contribute to a special fund which would be set apart and used in the payment of traveling expenses of men and women appointed to the field, and missionaries on furlough returning to their work.

The motto selected for the year is "Except they be sent," a phrase in Paul's



PERNAMBUCO, BRAZIL.

statement in the tenth chapter of Romans, of the conditions necessary to having the gospel preached to the heathen world.



CHINESE TEA HOUSE.

The literature for use on Children's Day will include a program, with exercises and music, recitations to be used in the program, "Except they be sent" mite boxes, suggestions as to the observance of the Day, etc. Last year the plan of sending the literature only to Sunday-schools as requested was adopted. The results were not satisfactory, and so this year the plan which has been adopted in preceding years will be followed: viz., the sending of literature to the superintendents of all the Sunday-schools. Mr. R. E. Magill, Secretary of the Presbyterian Committee of Publication, at Richmond, has kindly supplied the Educational Department of the Executive Committee of Foreign Missions with the addresses of the superintendents. Mite boxes and programs to the number of two-thirds of the reported enrollment of the Sunday-school will be sent to each superintendent. This literature is now being prepared and will be forwarded by express or mail, prepaid, in a few days.

It is hoped that pastors, and all who are in any way connected with the Sunday school, will take deep interest in the plans for this year, and begin preparations for the best Sunday-school Foreign Mission Day we have ever had. The minimum amount that we hope to receive from the schools is \$10,000.00 Think what this would accomplish in the way of sending



GREETINGS. CHINA.

missionaries to the fields, or, what is equally as important, the payment of traveling expenses to the home land of missionaries who, after their full period of services and separation from friends, must needs come home on their regular furlough. Let us all look forward to the Foreign Mission Day in the Sunday-schools with hopeful anticipation of a great Sunday-school rally which will long be remembered as an occasion of enthusiastic interest in the great cause, and a generous contribution toward the sending of the gospel through the missionaries that shall go as our representatives to the twenty-five million, or more, people that constitute our share of world evangelization.

THE REVOLUTION AT HANGCHOW

A Description of the Stirring Experiences by an Eye Witness

REV. WARREN H. STUART

The account of the taking possession of Hangchow by the Revolutionary forces printed below, is from a letter written by Rev. Warren H. Stuart to the church in Richmond, Vir-

ginia, that supports him in his field. We began reading the most interesting description with the view of condensation, but so graphically has the story of the change of

government in Hangchow been told that we are unwilling to omit any part of the account, and hence it is printed in full that readers of *THE MISSIONARY SURVEY* may enjoy, as they certainly will, the graphic story of the Revolution in Hangchow.—H. F. W.

HISTORY has been making rapidly in China during the past two months. From one end of the country to the other a compactly organized wave of revolution has spread, virtually resulting in the capitulation of the Manchu throne. Called in 267 years ago to help out in a Chinese quarrel, the Manchus captured the country for them-



WEST LAKE, HANGCHOW, CHINA.

selves, and have ever since then sucked its choicest blood. They have been weighed in the balances and found wanting. The Manchu Government as far as we can see is completely gone, and even if the Imperial family by any chance remain on the throne, their power will all have passed to the self-governing Chinese.

Hangchow, where I live, the capital of China's fairest province, the Richmond, Virginia of the Chinese Empire, turned "rebel" Saturday night. An account of how it happened, by an eyewitness, may not be uninteresting to the readers of the *MISSIONARY SURVEY*. I personally witnessed many of the scenes, and as to the others have secured the best information obtainable.

The flame which broke out a month ago in Hankow has spread systematically from center to center under most effec-

tive organization. Most cities have just been quietly taken over by the People's Party. In one or two places Manchu garrisons have been slaughtered. Our city had such a garrison, and when two weeks ago it was reported that they were preparing to resist, and had placed cannon on their walls, a panic ensued such as one rarely sees or hears of. Day after day people left the city in thousands, the wealthy going with their possessions to Shanghai, all others going with what worldly goods they could carry, to all the country side around. In moderation, I put the number of such refugees at 100,000. Others gravely treble it. As for me, after some glimpses of the refugees, and some sight of the crowds still left, I am ready to believe any estimate anybody ever made of the population of China, or even of a part of it. Prices scraped the sky, while Peoples' hearts dropped correspondingly low, and man after man asked us, "What's going to happen?" "Do you think it will matter?" This suspense went on for two weeks, excitement growing worse and worse. When on Saturday morning we learned that the Chinese city of Shanghai had gone over to the rebels, we all felt that Hangchow must go very soon. But so close and perfect was the organization that even the head of their own Red Cross did not know on Saturday evening a coup that had been planned to the smallest detail.

Rumor says that on Friday and Saturday leading citizens met with the Governor and asked him to join them in declaring the province seceded on Sunday, November 5th.; that he at first agreed to do so, but on objection by one of his lieutenants demurred, and so lost himself to the popular cause. What we do know is that on Saturday night at seven o'clock he sent word to the Consul he could no longer protect any foreigners in the city. That seems to have been his last official act. At any rate since about three o'clock Sunday morning we have been living under Military government by the Peoples' Party. Long live the Republic of China.

Two military camps are located near Hangchow, one south and one north of the city, embracing all told some 6,000 soldiers. At eleven-thirty o'clock that night four soldiers of the southern camp came out and quietly cut the telephone wires, and then coming on the street ordered the suburban police to retire from duty, and walked on towards the city. Soon a shot was fired, answered by one from within the walls, then three in quick succession, and at once mulberry grove and truck garden sprang into armed men as if they had been sown with dragon's teeth. The whole company marched three abreast to the city gate, which opened as if by magic. At the same time a similar company came in from the north. A midnight lunch was served, and from headquarters one band separated to protect the various mission compounds, another to seize the telegraph office, and another went off towards the Governor's mansion. Four men knocked on his front gate, and by the glint of a pistol helped the dazed porter to make up his mind. His knees and the gate's hinges creaked simultaneously, and a whole company of soldiers followed the four inside. Further in, they were met by the Governor's personal body guard; but when one of their number dropped dead, the whole guard surrendered. Two demands were made, one for their ammunition, and the other for the person of their chief. The guard themselves arrested him, and took him under orders to a club house near the railway station, where he has been courteously kept. The mansion was then set on fire—the only fire that no one has tried to put out in Hangchow for many a day. My pen is not good enough to describe the dramatic scene. From the rebels rendezvous, arose a song and clapping of hands; from the terrified and effete Tartar braves, a lonely bugle call to arms; otherwise absolute stillness. To thousands of breathlessly interested people, this was the burning of their *Bataille*, the ushering in of a better day, best typified in their minds by the motto they have chosen,

“Kwang Foh,” meaning “Light Has Come Again.”

Two years ago last month, in company with two other friends, I called on this same Governor, who entertained us graciously in his inner drawing room. Three days ago with one of those same companions I went again. A dirty beggar picked old iron amid smoldering ruins where the Governor had sat. *Sic transit gloria mendi.*

The firing of the Governor's quarters was the signal for the taking over of everything by the rebels. Guards appeared at various schools, the hospital, the consulate, the custom house, to offer the new protection or assume the new authority. Hundreds of white flags appeared on homes and stores; hundreds of people tied white bands on their sleeves; and the city awoke to find itself mantled in white as silently as if by a gentle fall of snow. That was a rare Sunday in Sabbathless China. As we walked down Main Street, every store was closed, every face had a look of calm and ease. Groups of men gathered here and there, watching everything with breathless interest yet perfect order. It seemed more like Main Street, Richmond, on a Sunday afternoon than anything I have yet seen out here. Amid all the tremendous excitements of those two days, going all over the city and among the thickest crowds, I saw not a single quarrel or uncouth act, not a single man under even the influence of liquor. Can you think of any locality where that would have been the case?

But the Tartar garrison still remained. Three thousand revolutionary troops surrounded it, leaving only the side next the open country free. Of the original 5,000 men, women and children, the greater half had already fled. Those who were left had still every opportunity to do so over the unwatched outer wall. Sunday morning they were given till ten o'clock to surrender, the terms being the handing over of all arms and government funds. Ten o'clock came but no surrender, and for some time

there was a rattle of rifles—chiefly, however, blanks; again a respite was allowed until three, and yet no surrender. Rifle fire began again, supplemented this time by small field cannon placed on a 200 foot eminence inside the city and trained straight at the General's headquarters, some two miles away. Several of us were fortunate enough to get right by these field guns, as they were being fired, as shown in the accompanying picture. No Chinese, save the soldiers, were allowed up there, but five of us Americans were admitted and treated with the utmost good fellowship and courtesy. No country stands in with the Chinese like the good old U. S. A., thanks to Hay, Knox, and the hearty good-will out here towards China. No country is so admired and loved. The new leaders openly say they want a constitution like ours.

The afternoon firing kept on till about four P. M. Soon after that time a leading Tartar citizen named Kwei Hanshang, was let down over the wall by a rope, and allowed to meet the revolutionary leaders. Mr. Kwei is a man of fine spirit, much respected by both sides. He has been a pioneer of the new learning among his own people, having conducted since soon after Boxer troubles, a flourishing girls' school. Fifteen years ago he came under the influence of Christianity in one of our mission chapels, later rebuilt and enlarged through the generosity of a Richmond lady the very mention of whose name would bring instant grateful recognition to many of my readers. For many years he has been a Christian at heart, and at the opening of the *Christian Herald* orphanage here last fall, openly declared himself a believer, though not willing then to join any church. Day before yesterday my father went to call on this old acquaintance and writes thus of his visit in a letter to-day: "Mr. Kwei treated us very friendly, but he himself is very thin looking and very sad. He said that he felt his sins very acutely because he had never been a faithful and open Christian, and now God was punishing him and

tears came to his eyes. I certainly feel sorry for the poor Tartars in their time of distress and humiliation." But to return, Mr. Kwei concluded some agreement and at early dawn the new troops entered the dismantled garrison. I had the privilege of going all over the place a few hours later—a privilege that was denied to hundreds of Chinese who has just as much curiosity. The place of greatest interest was the Tartar-General's official quarters, which we ransacked from one end to the other. It were hard to imagine a more barbaric scene of sprawling emptiness. All personal effects had long ago been moved, and the soldiers entering that had smashed up his remaining furniture. All over his reception halls handsome mottoes presented by the Imperial Court, one of them written by the famous Empress-Dowager herself. They had started to tear these down but were dissuaded by my neighbor, Rev. Robert Fitch, who had gone early to view the spot. Besides these unkempt gardens and dusty halls were all that remained of the headquarters of the military satrap over eleven million people. Two cannon balls, hitting with deadly effect, showed what the new army could have done, had they not been more interested to threaten than to execute. Each of us was fortunate enough to secure some interesting souvenirs. Mine which I hope some day to show in Richmond, included the tablet of the local god of the spot, which had perhaps been worshipped the day before; a carved painted wooden fist, emblem of his rule by might; and paper window lights from his wives' bedrooms; and most interesting of all, a book on world religions, found out in his summer house. When we passed the guard of soldiers carrying out our "loot," one of them said to me "What do you want that (the god's tablet) for? It can't do *you* any good." But I knew and brought it on.

Later on the further proclamations were issued by the military government re-affirming the orders against plundering, and promising special protection to the life and property of foreigners, their churches and hospitals. Chinese coming

to the station were rigorously searched, and two Manchus who had deadly weapons were imprisoned and later executed. Two Chinese were shot down for not answering when challenged. One of those was a deaf man. The total casualties have been five killed, including the above, and eleven wounded, three or four of them fatally. Personal liberty was given to all the Manchus, along with three month's rations. The night pre-

vious, when the Governor had disarmed the police, many rice shops were plundered by the starving poor. One of the first acts of the new party was to reduce the price by a dollar a load.

Thus was ushered in a new era for Hangchow. So far, so good. What the future may bring forth, no one can tell. One cannot but believe that a new era has begun for the whole nation though many pangs are yet to come.

FACTORS IN CHINA'S MARVELOUS CHANGE

REV. P. F. PRICE

Nanking

IN CHINA at this time we are living and working in an age on ages telling. Silent forces that have been at work for a long time have cumulated in a nation-wide movement that represents such progress as was scarcely dreamed of a few years ago. The changes that are transpiring are marvelous. China is breaking away from the traditions and customs of four thousand years. Disgusted with a corrupt monarchy, the Chinese are, with a skill and insight that must astonish the world, establishing a republic. The trappings and accessories of royalty are falling away like the autumn leaves. The axes of reform are cutting away what seemed a short while ago, inseparable parts of official and social life. The ruler of the people, instead of being "The Son of Heaven, the August Emperor of Ten Thousand Years," is now "Mr. President." The Change of the Calendar throws the whole system of lucky days and idol worship feasts into confusion, with little hope of permanent repair and it is boldly said that this was one intent in the adoption of the Grego-

rian Calendar. The Red Cross Society and other such like institutions, distinctly Christian in origin and spirit, are capturing the imagination of the Chinese people. The one cry is "civilization" with the ideal of Christian nations in view, especially the Central States. Christians are recognized as never before in the counsel of the nation and religious toleration is promised as a part of the new constitution of the Chinese Republic.

The most potent factor in bringing about the new moral and spiritual atmosphere that has brought about these results is the Christian religion.

And the only hope of China, the only steadying, spiritualizing force that will keep this great people away from the rocks and shoals of materialism and guide them to a high destiny is the gospel of the Nazarene. It is, as it were, the beginning of the realization of a great promise. "A Nation shall be born in a day." Shall that promise be realized? Was the church ever before confronted with so great and thrilling an opportunity?



THE NEW YEAR IN CHINA

A NEW DAY AND NEW OPPORTUNITIES

MRS. H. C. DUBOSE

THIS is January for China this year as well as for the rest of the world. This is the first time this ancient Empire has taken a place abreast of other nations. The country people still look on in wonder and doubt, and ask "How can it be the New Year when we have not eaten our old year's last-day's rice; neither worshipped our ancestors, nor sent up the kitchen god?" The streets full of nicely dressed gentlemen, wearing fur-collared overcoats, white collars, new cravats, with the coat and trousers after the latest style, and the queue gone the hair parted on the side and pasted smoothly down with some kind of fragrant oil. They like the leather shoes and socks and other clothes which gentlemen from other nations wear. Some of the wealthy young men also carry a silver headed cane, and then consider their toilet complete. The young ladies, not to be left behind in the race, have put their hair up on the top of their heads, and the little girls all pride themselves with the pretty ribbon bows which stream from the sides of their heads. There was a wealthy Manchu, once living in Soochow, who owned many houses. When the war broke out he left, and all his property has been confiscated. In one of his houses the government has opened an orphan asylum and they want to put it into the hands of the Christians to control, and bring up these orphans under Christian influences. The opportunities now opening up to the Christian Church are perfectly wonderful. The only trouble is that every one has so much already to do that it overtaxes them to try to seize these fast coming opportunities. The preachers cannot give up their work, and all the others are equally busy. But we all agree that this orphan asylum we must try and take charge of in some way. The government will furnish the means for its

support; they only ask the Christians to oversee it, and care for the souls of the people. As this week is the first one in January, the natives and foreigners are holding their week of prayer together. It is the first year we have been able to have this communion, for heretofore the Chinese New Year has been in February, and we had the foreign week of prayer and the native week of prayer. The Chinese language is, of course, used at these meetings. Yesterday the preacher who led the meeting, a native, was most earnest in urging all the Christians to pray more and work more in view of the tremendous opportunities now before us. He said, "As a native church, we have been carried in the foreigners' arms long enough. It is time for us to give up milk and take strong meat. We are still only laying the foundations, when we should be ready to build the church."

A gentleman told me the other day that forty years ago when Mr. DuBose first came, that people were slow to believe, but that now, out of every ten people nine would want to join the Christian church. Forty years ago the women only cared to bind their feet; now that has all passed. Then almost every one smoked opium and felt no shame therefor; now opium is hated by all, the places for the purchase of it are few, and none smoke who can possibly rid themselves of the habit. Then, the name of Jesus and true God were unknown, but now, there are none as ignorant as not to know when the Sabbath comes, and that on this day people the world over meet in God's house and thank Him for the unspeakable gifts of His Son, Jesus Christ. Thank God for these forty years work in this land, and for these results seen everywhere. Truly the Kingdom of Heaven is like leaven which a woman hid in meal "till all was leavened."

A REMARKABLE RELIGIOUS CONFERENCE IN JAPAN

The Latest Turn of the Religious Kaleidoscope

REV. H. W. MYERS

Kobe, Japan

THE attitude of the government of Japan toward religion in general, and toward Christianity in particular has undergone another change. The mere fact of a change of attitude is not at all remarkable, but it is worthy of remark that after the various stages of active and passive opposition, the government now proposes to recognize and foster Christianity.

For hundreds of years Buddhism was practically the state religion of Japan, and is to-day the faith of the great majority of the people. But with the establishment of the modern educational system, it was decreed that "religion and education should be kept entirely separated. All religious teaching, and as far

as possible, all religious faith was ruled out and it is said that Christian teachers were actually black-listed for a time. As a result of this policy, suicide and crime showed an alarming increase. The textbook bribery scandal, involving scores of leading educationalists and officials made a profound impression on the country as a whole. Something was evidently lacking in a system of education that produced such fruits. Then followed a strenuous effort to galvanize the dry bones of Confucian ethics into life. This was followed by the gospel of "labor and the simple life" as exemplified by the sage, Ninomiya Sontoku, whose life and teachings were held up to old and young for imitation.



PAGODA, KOBE, JAPAN.

Last year the country had a rude shock in the discovery of a wide-spread socialist movement, and a plot to assassinate the Imperial Family. Unfortunately, one of those involved was a professing Christian, and we soon had the annoyance of having detectives investigating every church and Christian school in the land. It is said that one zealous official ruled out of one school library a book on "The Social Habits of Animals." The Minister of Education is said to have recommended and helped to circulate several anti-Christian books, including one written by Kotoku, the notorious leader of the anarchist plot. In the last few months we have seen the people urged to go back to ancestor worship, and the Christian pastors urged to include this as a feature in their teaching. We have seen teachers instructed to march their children to the nearest shrine to worship, and we wonder what new religious policy the cabinet can concoct.

The present Vice-Minister of Home Affairs, Mr. Tokonami, is a man of unblemished character, liberal culture and earnest purpose. Some years ago, when he was the governor of Tokushima, I had several conversations with him on the subject of religion, and found him one of the most serious, earnest men I have ever met. He has recently declared his purpose to call a conference of the leaders of the three religions, not with any view

to uniting them in a hybrid religion, but of enabling them all to do better work in the moral and spiritual up-lift of the nation. Mr. Tokonami has authorized the following statement of his purpose:

"1. The primary intention in holding the Conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. For a number of years this matter has not been given the importance that properly belongs to it, and the primary purpose of the Conference is to re-assert that importance.

2. No attempt is intended to unite the adherents of the several religions in one body; still less to establish a new religion. Shintoism, Buddhism and Christianity are all religions; but in certain important particulars each differs from the others, and the religious convictions of the adherents of each should be respected without interference. It may, however, be confidently presumed that Shintoists, Buddhists and Christians alike will cordially recognize a responsibility to act as fellow-laborers for the advancement of the spiritual and moral interest of the nation to the utmost of their ability.

3. Shintoism and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place."

THE RIOT AT HSUCHOUFU

REV. F. A. BROWN

[Rev. F. A. Brown, of the station of Hsouchoufu, in our North Kiangsu Mission, in one of his letters gives in the form of a diary, an interesting account of the riot and looting in the city of Hsouchoufu. The dates of the riots which he describes were February 8th and 9th. This description gives some idea of the exciting experiences through which our missionaries have passed, and which will undoubtedly affect the work for some time to come. All the missionaries, however, express the hope, which seems to be well grounded, that the end of all this trouble will be a great opening for evangelization. The fact that in the midst of such mob conditions our missionaries have suffered no

bodily injury and none of our mission property has been destroyed, is an encouraging testimony of the regard the people have, whether they were Imperialists or Revolutionists, for the missionaries.—H. F. W.]

YESTERDAY (February 8th) an event occurred that we have been expecting in Hsouchoufu for ninety days. The riot and pillaging of the city came like a bolt out of a clear sky. The Chinese General who had kept his troops so well in hand, had gone to the front, some forty miles to the south to conclude

an arrangement for peace. The soldiers, seeing that the end was near, took advantage of his absence and began a mutiny by firing off their rifles—the orthodox Chinese way to begin a loot. The mutiny spread rapidly and soon hundreds of men were making from the city to the railway station. They first robbed the railroad office, taking from the General's treasury \$8,000. The stores on the main street, which, by the way is just six feet wide, were immediately closed, but it was no use. Firing was heard all over the city. At three o'clock in the afternoon there marched by our mission compound the queerest of processions. The soldiers were loaded down with silks, satins, expensive furs, and articles of all kinds. They passed through the west gate, near us, going to parts unknown.

Though the city gates had been quickly closed at the first disturbance, they opened at once on the approach of the looters, and the riff-raff of the country began where the soldiers had left off, and later the citizens began to lay hold of what the riff-raff had left. It was a scene of indescribable riot and plunder. There was not much fighting but the firing was kept up all night, and by midnight there were a number of fires, many of them being the burning of large stores. The press correspondents and I started out to investigate, but when we reached the center of the city and guns began to be fired all around us, I concluded that I had business back at the compound. The press correspondents had been under fire before, and having more curiosity than I, they tried to get through alone, but without success. Later we made an attempt to get a telegram off, but they would not receive it at the office. Late in the afternoon we again tried to cross the city and this time succeeded in reaching the Red Cross headquarters, where they now have one hundred patients. At one of the streets we had to cross, the surging mass of humanity, carrying away the things they had looted, were made by the soldiers who stood by, to give up their

plunder. On my way back to the mission compound I was surprised to meet the general, who had unexpectedly returned to the city. He ordered me back and I was compelled to return to the Red Cross headquarters and spend the night. On the following morning we were able to take an inventory of the city. It seemed that every store in this city of 140,000 people had been robbed. We saw the ruins of forty or fifty that had been burned, and counted ten bodies in the streets, most of them with frightful sword cuts on the head.

Business, of course, is paralyzed and notes issued by the banks are practically worthless, ruining many of the poorer class, and also some loss to foreigners. We are hearing pitiful stories of hard-working people among our friends who have lost their all, and losing their all in China means much more than in America.

Following these days of anarchy and robbery everything was in utmost confusion. There were reports of two thousand robbers being on the way. Two hundred of them came to the wall near us last night and made a fruitless effort to get in. There was disorder among the soldiers guarding the south gate. During the day soldiers acting under orders cut down men who were caught looting. Meanwhile the story of the fall of our city has probably spread far and wide through those who took away their plunder. Many of the looters carried fine magazine rifles with them, making the third or fourth band that has taken to the hills during the past few months. It is not pleasant to think of all these well armed men roaming the country and joining the bands of robbers, and the effect it will have upon the districts where we have itinerating work. The very latest item of news that can go out with this letter is that a great modern three-inch gun has just been placed on the wall at the south gate, commanding the city inside and out. Mr. Grafton helped to drag the cannon to the wall.



PANORAMA OF BUILDINGS.

Reading from left to right: Boys' Academy; residences—Mr. Moffett, Mr. Little, and for Single Women. (See next page.)

COMMENCEMENT DAYS AT KIANGYIN

MRS. ELLA WARD ALLISON

ON WEDNESDAY, February 7th, the Luola Murchison Academy and the Willie More Training Home and School for Girls and Women closed their regular sessions. Both in the school and among the friends outside there was exciting interest in the first public commencement exercises ever held by the girls' school. The women in the training home for women, were also interested, as they were an important factor. The commencement exercises were the first public exhibition of the work being done in the schools. Mrs. Little, who has charge of the work, suggested a month in advance that we should have some kind of entertainment at the close of school, which would serve to draw the attention of the people of all classes to the work being done, and assist in securing day pupils from the city homes. With this result in mind we began to plan the work. The girls and women were eager to do all they could and every missionary at the station was ready to contribute something to the program. Mrs. Little, who had charge of the exercises, began the training for the Map Exhibition. Miss Moffett took charge of the music, and Miss Albaugh of the training of the kindergarten children. As I was new in the work and the language, it fell to my lot to make signs, so I arranged for some drills to be given by the physical culture classes. The native teachers, fully

possessed of the commencement spirit, came heartily to our assistance. As the school was only three years old there were no diplomas and essays to be taken into account. It had been noised abroad in the city several weeks in advance that there would be public exercises at the Christian School, admission to which was to be by ticket—a precaution necessary, as only women guests were desired, and they in judicious number, owing to the limited seating capacity. The three hundred and fifty tickets were soon gone, with calls for more; so we had no anxiety about having an audience. It was a novel experience for the Kiangyin women to have the privilege of being entertained by their sisters, and there were frequent inquiries to make sure of the correct date.

We missionaries at the station were especially thankful that on this occasion we were to use for the first time the hall of the new school building. The main building has been completed for some months but lack of funds to erect necessary additional buildings has kept us in the old and cramped quarters. We are very thankful that the money has been provided by Mr. James Sprunt, of Wilmington, N. C., for the erection of the necessary additional buildings.

The main hall where the exercises were held, had been decorated for the occasion with flags, paper chains and fancy mottoes. The exercises began at two o'clock



KIANGYIN (CHINA) STATION.
Residence of Dr. Worth; Hospital; Girls' School.

in the afternoon. The blinds were closed and lamps lighted, which increased the attractiveness of the decorations. A large number came ahead of time. We reserved seats for the girls and women who marched in to their places singing "Stand Up, Stand Up for Jesus." No wonder the people listened as they heard one hundred and fifty girls and women, wearing uniform and badges of the school colors, as the procession entered the hall. Mrs. Li Dziang Wu opened the exercises with Scripture reading and prayer, and had general charge of the ceremonies. There were instrumental solos and duets by the girls, songs by the whole body, and in smaller numbers. It required some effort to keep our little kindergartners awake but they appeared at their appointed times in flag drills, jack frost songs, etc. These tiny little folks and the old women in their physical culture free-hand movements representing the extremes of life were heard with great interest and generous applause. We were fortunate in having with us Mrs. P. F. Price, who made the principal address of the afternoon. She spoke earnestly and lovingly to this representative body of women concerning the greatness of their influence as wives and mothers in the building up of the New China, and making it a Christian nation. It was evident at the time that her words impressed the women, and that the impression is permanent is realized in the frequent mention of Mrs. Price's talk.

The Map Exhibition appealed to the hearts of the women through their eyes. There was a large globe variously colored

by having all the heathen countries in black. Special attention was called to this by questions that were answered by the women sitting in the audience who had been previously trained. Separate maps of different Christian lands were brought in by the girls and a few words said concerning the meaning of the Christian religion in different countries. An especially impressive feature of this part of the day's exercises was when one of the Bible women broke into expressions of sorrow. All eyes were at once turned toward her, and when Mrs. Li inquired the cause of her sorrow, she exclaimed that she was weeping because her land was among the black idol-worshipping countries. She refused to be comforted until one of the girls came in bearing a map showing the different mission stations dotted here and there over China. Tears gave way to smiles and presently fifteen little girls came in singing "The Light of the World," and holding aloft lighted lanterns on which was written, "Jesus, the Light of the World."

The audience, which had over-run the seating capacity and occupied all available standing space, gave excellent attention. Following the commencement there were many inquiries as to the conditions of entrance into the school, the time of beginning, etc. One of the upper class ladies present expressed the conviction that the school would prosper. These testimonies made us feel that the one thing for which we had been striving had been in some measure accomplished,—the enlightenment of the people.

WAR TIMES IN HANGCHOW

MRS. ANNIE CHESNUTT STUART

YOU doubtless are hearing every day of the rapidly changing conditions in China, but there is a side to the Revolution which only those of us who are on the ground can fully realize. So many are out of work, with no prospect of getting any soon. In lonely country places robbers get in their work every night, and the poor, which means the majority of the Chinese, are finding the struggle for existence harder than ever. One of our most earnest Christian women, who came to see me a few days ago, said: "I have have been out of work so long and I knew I could never raise my little baby girl, so I have given her to a neighbor who will raise her to become her son's wife." There are many others who feel the same way. While in the end the Revolution will mean better industrial conditions, yet just now, while the struggle is going on, business is at a standstill and thousands are unemployed.

Let me give another instance. Our city of Hangchow has always done a thriving business in fans. They are not only sold in the home market but are shipped in advance, in large quantities, to the northern and western provinces. But the Revolution has struck the fan trade a heavy blow, as well as other trades. One merchant in this city who had built up a good business in fans, suddenly found himself with no income and his four hundred employees came to him and said, "We have wives and children depending on us, and we must have food. Unless you help us now, we will ruin your business. So the man mortgaged all his property and spends something like one thou-

sand dollars a month just in feeding these men and their families.

In many places there have been "queue cuttings," which are often amusing. A proclamation was issued by the military government ordering all queues off by a certain date. Countrymen coming to town for a day's shopping, found themselves suddenly seized by several men and carried into the nearest tea shop, they were not released until the scissors had done their work. We frequently hear such remarks as "When my queue was cut off and laid in my lap there was a pain in my heart, for it was like parting with an old friend; but it is all right now, and I find it much more convenient to have short hair." Foreign hats and caps of all shapes, sizes, and colors are to be seen; some so large that they rest on each ear like a shelf, and others about three sizes too small, and these have to be held on first by one hand and then the other, or they would be carried away by the wind. We can hardly recognize some of our old friends, so changed is their appearance. But on the whole the change does make them look nicer. Some of our school boys cannot understand why they should lift their hats to the ladies if they would act as gentlemen.

The changes that are taking place along every line are wonderfully rapid. As they themselves express it, "China has entered the family of nations and it has been done so quickly that we who have actually seen can scarcely believe our eyes." Our earnest prayer and belief is that before many years China will have entered the family of Christian nations.



GOING TO ANNUAL MEETING IN KOREA

MRS. J. V. N. TALMAGE

[The Annual Meeting of the Korea Mission, as it is in all other Missions, is an event to which the missionaries look forward with great interest. Important business is to be transacted and there are to be days of happy fellowship as the members of the Mission report the work of the past year and make their plans for the future. We have much enjoyed the description of the journey, which it was our privilege to make, given by Mrs. J. V. N. Talmage, from Kwangju to Chunju made last year on their way to the annual meeting of the Korea Mission. We quote from her letter using the familiar style she adopts in writing to her friends.]

THE trip was a novelty to us. Mother and I had not been away from Kwangju since we reached here over a year ago. All we had seen of the country was in driving overland from Yungpo to Kwangju. We started ready to see things. Leaving Kwangju early in the morning, Mother and I traveled in chairs, each carried by four men; Mr. Talmage went on horseback. It was a new method of travel for us. Of course the chair men could not go as fast as the horse but the coolies walked faster than I had ever seen

men walk before. We made about ten li, or a little over three miles an hour, covering the distance, about eighty miles, in two days. We had an exciting experience on our way crossing a large stream in a heavy rain that had set in after leaving Kwangju. The stream, ordinarily easy to cross, was high and the current swift. The coolies, not at all discouraged, started in with the chairs on their shoulders and the water almost to their waists. The current almost took them off their feet but we reached the other side without accident. We spent the night in the church in Chunnun, the town where Miss Pitts died in February, 1911. There were nineteen in the crowd that night, including the children, who behaved very well considering they were taking such a long and unique journey so early in life.

Our baby boy, five and a half months old, attracted much attention at places where we stopped. The women and children would surround us to make inspection. As it is not Korean custom for men to come too near Korean ladies our



FAREWELL MEETING TO REV. AND MRS. EUGENE BELL FOR HOME FURLOUGH, 1912.

coolies would not let a man with a top-knot approach us. The curiosity of the Koreans makes it easier for us to begin a conversation with them than it would be with an American whom we had not seen. They begin by asking questions: "Where are you going?" "Where did you come from?" "How old are you?" "Are you married?" "Have you any children?" "Have you any sons?" I received many congratulations on the road because my baby was a boy. With their

questions to start with we can easily return the compliment and ask such questions as, "Do you believe in Jesus?" "Do you go to church?" etc.

On our way we crossed three mountain passes, one of considerable height, at sunset. I shall not soon forget the scene. This is a land of beautiful sunsets. Our journey ended with a cordial welcome at Chunju, followed by the happy fellowship with the missionaries and the transaction of the important business of the year.

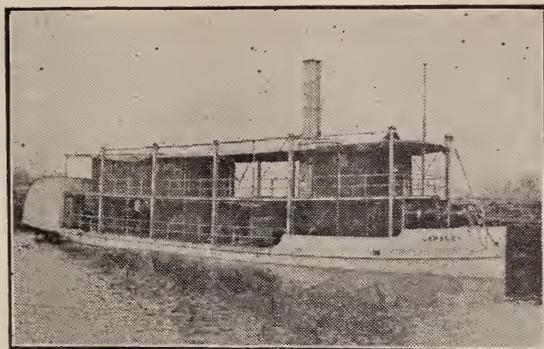
ABOUT OUR CONGO STEAMER "THE LAPSLEY"

W. B. SCOTT

FOR a long time I have intended writing to the Sunday-school children who gave the money for the building of the "Lapsley." I have put it off so long that some of those who gave the money as children will now be grown up. I suppose, however, that not only the children, but the young men and women will be interested in hearing about their steamer.

Five years ago in December 1906, the present "Lapsley" made her first trip up the Kassai. She was at that time, and is still the best steamer of the kind on the river. We have so many experiences connected with the voyages of the steamer that it is difficult to select what will be most interesting. Some people are surprised that we do not run at night. It may be interesting to know some of the reasons why we travel only in the day-time. First, we cut the wood we use for fuel along the river. This is done by men during the night, and in that way we save the day-time for travel. Another reason is, there are no correct charts of the rivers. There are only sixteen bouys between Leopoldville and Luebo (nine hundred miles), although there are hundreds of dangerous rocks and snags, to say nothing of the shifting sand banks. It is impossible to run the steamer except in the day-time. In addition to the reasons given, those in charge of the steamer must sleep.

We had a new experience coming down on our last trip, in which our friends will be interested. As we neared the place where we intended stopping for the night we saw an elephant in the edge of the forest, and by the marks on the trees knew there were many others around. After we landed the wood cutters went off to their night's work. One of the wheel men asked for the use of the gun to kill a buffalo. He went away and I saw no more of him until morning. Our cook came in in great excitement to say that there was an elephant near the steamer and asked permission for the man having the gun to fire at the animal. To our surprise the bullet struck the elephant. In searching for the cause of his pain he found the anchor and tried to trample it; next he found a sheep tied to the anchor chain and killed it, and then made for the steamer. When only a few yards away one of the men pulled a burning log out of the fire and struck the elephant on the head. The shower of sparks seemed to frighten him. Then he took to the river, going in just ahead of the steamer. I am sure you never saw such tossing of the water and a struggle to get up the bank. Finally, after several shots the elephant was killed and sank in the stream. The men, after much diving, succeeded in finding the slain elephant and by tying ropes to his legs were able to pull him to the bank



THE "LAPSLEY."



and soon had about a ton of his flesh, and the head, with the tusks. When we divided up the meat that afternoon, each man got about forty pounds. They were a happy set of men and had great feasting. The ivory I gave to the government, as I have not a license to kill elephants. I am sure it will be a long time before we have another experience in elephant hunting.

But we do a work on the "Lapsley" other than that of hunting elephants or supplying the steamer with wood. We do a considerable amount of spiritual work. Before we start in the morning all the crew assemble for morning prayers. At nine o'clock there is a school for the boys.

At the same time on the lower deck there is an enquirers' class, conducted by one of our Christian workmen. At two places on the Kassai where a great many Bakuba are employed we have services for them. The attendance at one place is about seventy, and at the other about fifty. These meetings are held at night that we may not interfere with their work. On Sunday we have regular services. My wife plays a little organ at these meetings and it is a great help. We could tell you a great many other things that would interest you but these are enough to show you what you may expect when you make a trip in your steamer, the "Lapsley."

HANGCHOW VACATION VAGARIES

CHINESE NEW YEAR IN THE GIRLS' SCHOOL

MISS VENIE J. LEE

Hangchow, China

IF THIS were December my readers would expect a school mistress naturally to be writing of the approaching Christmas vacation with its surcease of cares, or, if June, expect to hear of "exams" and commencement week. It is neither December nor June, but my themes are commencement and vacation.

Our two Union Schools in Hangchow both closed the first week of February, and there was much to make us glad and thankful. All the graduating class of

the Boys' College, four, expect to go now or next year to Nanking to the Union Presbyterian Theological Seminary to prepare for the ministry, and three of the lower class boys have decided to give up the College course and go immediately to learn to preach the Gospel. Do you not rejoice with us? The scriptural perfect number all in one year to give their lives to the study and spread of the message of salvation. The work and prayers of many years is thus showing signs of



NORMAL CLASS, HANGCHOW UNION GIRLS' SCHOOL.

full fruitage. We must follow them very closely with our prayers, that they may fulfill all His will for them.

Our one graduate from the Girls' High School, expects in March to commence the study of Medicine. She is quite young to be taking up this work, but she is bright and earnest. We must pray for her. There were thirteen who finished the first year Normal course, and three of these will take up primary school teaching. Two or three may enter other schools, and, at least six expect to return to us to continue in the High School. Of the fourteen finishing from the Intermediate Department, ten will probably enter the High School. Never before have we had so large a proportion of the lower classes enter for the higher grade work; we feel very happy about it. The educational pulse tells us much as to the health of the nation, but as to whether the revival is due to the medicine we give, or to natural recuperative power, there might be some difference of opinion.

To have such gratifying results is restful in itself, but still the vacation change is not unwelcome. Immediately the schools had closed, a dozen or more of us began a ten day's study of the language under the excellent tutelage of Mr. Robert Fitch, who is "native" born. It will be a surprise to those who expect

missionaries to "master" the language long before their first furlough is due, to know that our teacher himself, during those ten days, learned many new things from the Chinese scholar assisting him, who himself does not claim to be an infallible authority on this unknowable language. So it behooves us lame-tongued foreigners to be unceasingly "at it." Just now in Shanghai there is being held a short term Language School, attended by refugees from the disturbed districts, and others who are putting in the vacation in this way, to the number of 175. You see how we feel the need of constantly working up.

Another meeting in Shanghai during two weeks of this vacation time, is that of a committee trying to work out an ideal course of study including sixteen years, or eighteen including Normal work, and a scheme for a Union Girls' College in the lower Yang-tse valley. Reconstructed China will be wanting Colleges very soon, and we desire to be ready.

I am expecting to welcome Miss Lois Lyon back from the United States in a few days, and hurry her off to Hangchow to get ready for the opening of school next year, before furlough time depletes our number again. We are intending to do just as much of the teaching in the school ourselves as we possibly can,

in order to work the classes up to grade, and get thoroughly classified, as it is not an easy matter to bring three schools together, but on March 1st we plan to open our triple Union School. We will unite in all grades from primary on up, and the school will be so large we will have to give each department its own place. The primary school will occupy the former Northern Presbyterian Girls' School building; the Intermediates, the former Boys' School, and the High School at the former Baptist Girls' School. This will necessitate a great deal of going from one place to another by some of the teachers, but I am glad to say it will not be for long. At last our dreams have come true, and we are about to buy for our own use, one of the most beautiful sites imaginable. Patience has had its reward, and I wish all the children who contributed to our school fund could see this beautiful slope. I will send you photographs some time.

Although our hearts have been so full of joy, we have had cause for sorrow. Just a year ago one of our young teachers got married and went with her husband to an inland town where he was

teaching, in a Government School. Her worth was recognized and the gentry of the town immediately opened a school for their daughters, asking her to take charge. This she did, kept her home in a floorless lower room, helped in the China Inland Mission School in the town, and also in the Church. As a result of this heavy work, the cold she had contracted while on her wedding trip to her husband's home, was never thrown off, but went from bad to worse until she was not able to return to the work in the autumn, but faded away in a hospital here in Shanghai. Realizing that the end was near, she was brought home one night to pass away at daylight next morning. She was the eldest daughter of our pastor at Tien Sen Gyao, and her loss is a heavy blow to the family, and indeed we all mourn her as a dear friend. Well educated, a good musician, an earnest Christian and a faithful teacher—just the kind New China needs so sorely. Why? He knows, and that is enough.

Another sad occurrence was the burning of our Chapel at Tso Kya Gyao, with all the property and clothing belonging to the native helper and family, (La



BUILDINGS NOW OCCUPIED BY INTERMEDIATE DEPARTMENT,
HANGCHOW UNION GIRLS' SCHOOL.

(During 1911, all departments, 120 pupils, have been housed within these walls).

Kwen-din, Miss French's adopted son), the day school teacher and his family, and the Bible woman. The twelve homeless natives without even a bed-quilt are crowded into Miss French's own little house. We are thankful all lives are saved.

Suffering has become very acute among the poor and unemployed in the city now, and the tales we hear, and misery we see are heartrending, and we are powerless to help many, but we do what little we can. We dare to hope that the peaceful

adjustment of political problems will soon bring about business revival, and relief from the present distress. It will soon be too late for those starving to-day, so there is much to be done on every side. We will do all we can, and you must not stop praying. We feel that the prayers of the Christian world has had much, very much, to do with the wonders that are being wrought in China to-day; we shall see even greater things yet if our faith fail not.

February, 1912.

SUFFERING AT HANGCHOW

MISS ANNIE R. V. WILSON

China has astonished us, and some day, perhaps in the very near future, is going to be a great Republic, but she is going to undergo further suffering. Famine, flood and war within the past year have caused acute suffering in many places, and even here in Hangchow, and other places known as the well-to-do sections of China, are feeling these calamities keenly. We are told that many in the city are starving to death. In the Manchu city recently one family was so nearly dead for want of food, that the father killed his wife and children and then committed suicide. It is pitiful to see on the streets the household furniture and valuables of the people for sale. In a home visited by a missionary the other day there was absolutely nothing left except a table and two stools—not even bedding for a family of five people. Many are destitute now who were formerly in comfortable circumstances. Many of the rich people who ran away with their money to Shanghai have not yet come back, and the silk industry, the principal work here, is practically at a standstill, and that throws a great many out of employment. To have so much work shut down in the midst of a population of 800,000 is no small matter. I feel as though I would like to respond to every call; but what is one to do? Some of our own Christians have had to fall back on the "free rice gruel" given out by the Government.

To these eating places the people go by the thousands. To one place 2,000 women go, to another they estimate 5,000 men, women and children go daily, and there are other places of the same kind in the city.

There were never such opportunities before in China for preaching the gospel. People who three months ago would not have thought of going to church, or have a missionary visit in their homes, now have a very different attitude to the gospel, and we feel very much encouraged along many lines. We do wish the church in the homeland could realize her opportunity. Opportunities do not tarry and if not grasped and utilized will be forever gone. Men, women and money are needed, and the church has all three. What is the matter? When one looks at statistics and sees the amount of wealth possessed by Christian people and gifts to various enterprises and causes, and sees the place of the evangelization of the world—the supremely important of all—way down in the list, one can but ask "What is the matter?" Have we forgotten God's gift to us, that priceless gift—His only Son? Would that I had a gifted pen and could so set the needs before the church that the people could not help giving, and give until they feel it. There is something wrong somewhere, perhaps with the prayer life of us individual Christians.

Heretofore, the missionaries' work has been principally, and in some places wholly with the lower class of people, but now that access is being gained to the upper classes, it means we must be acquainted with the language of both educated and uneducated. We must have the language of the common people and

the upper class also. This Chinese language is a marvelous thing, and when you think of the queer looking characters, their tones and aspirates, the idiom so different from our own, you have your hands full, and I am just not going to think of it tonight, nor of this letter any longer, but go to bed, so "Miu-tsao-we."

BUYING PROPERTY AT YENCHENG

Trying Experiences With Happy Results

REV. HUGH W. WHITE

Yencheng, China

BEFORE the Republic started up, I had nothing here but part of a place I had rented and the deed to a purchased place, which had been held up in the courts for months and months. I had been baffled in nearly every way by the intrigues of that man who opposed me. Now I have gotten all of this rented place in my possession, have rented and gotten possession of a nice Chinese place for Mr. Hancock to live in, have gotten that lawsuit settled, and have a straight out contract to get possession of that purchased place in a month and a half, and have also bought another place, most of which is in my possession. So I hope now we have enough property to start with.

I think I told you how I got into this rented place at first by the camel's nose process. But then I could only get the back part of it, and had to make myself a back-door, because I could not use the front door. This front part was occupied by an old fellow who did not want to give it up. He was kin to an influential man, and that counts for everything in China. My landlord, from whom I rented the place, kept on promising those rooms also, but this old fellow saw the landlord getting a good big price for his place, and he determined to get his share of it. According to Chinese custom of mortgaging, when the landlord paid him back his mortgage money, he had to give up the property. But he demanded satisfaction for repairs (probably hypothetical

repairs), and kept on demanding more money. The landlord was likewise a skinflint, and there Greek met Greek. According to custom, we could not interfere in the matter, but could only press the landlord for the rooms, as we had rented and paid for them. Now just at the end of the year, everybody wants money to settle debts, and now is the time to get any business put through, so we pushed the landlord hard, and he pushed the old skinflint. But he could not get him out. Finally step by step, after I got in good standing with the local leaders of the Republic, he began to budge. My friends, when appealed to by the landlord, got hold of the influential uncle. He told the old man's son to get his father out. The son went home, and forcibly carried the stuff out of the house, the old man trying in vain to prevent him. The old man sat down on a bed and nobody could budge him. When anybody went near, he would curse and snarl at them like a dog with a bone. We set a day for the landlord to get him out, and told him he had to have him out that night or give us back part of our money. So about supper time, the landlord came with his middleman (*i. e.*, real estate agent), saying that we could send over a man to take possession. At the same time they drew a little rent money, I waited and waited, expecting my man back with the key. After nine o'clock, here he came and the middleman with him, all scared and talking at a



THE YENCHIENG (CHINA) STATION.

From left to right—1st row: Rev. H. W. White, Agnes White, Rev. C. F. Hancock.
 2nd row: Mrs. White and Hugh White, Dr. R. M. Stephenson and Aileen Stephenson, Mrs.
 Hancock and Edward Hancock.
 3rd row: Sarah, Henry Martin and Julia White.

great rate. They had gotten the old man out, given him the money, and then he got mad because somebody picked up a bucket, or something. Cursing and striking at the men, he went back in the house, after routing them, and proposed to stay there. They were in a pickle. The money was in his hands, my lantern had been lost in the scuffle, and nobody dared go near him. It looked black for us, but I saw my opportunity. I could not push this man on business lines, but I could

make it warm for him through my influential friends for cursing and rowing with my men. I really felt a little mean, for I would not have noticed the cursing, etc., had it not been that I wanted the house. But I put on my most offended air, went around and informed him in the most dignified manner that I would not stand for that sort of thing, and came away. I went to bed, not knowing whether my bluff would do any good or not. I heard a continuous rowing there

long after I turned in, and late that night, the middleman came and called my man to go and take possession. Sure enough he was out. In the morning I went over, and they showed me how he and his family had knocked down the partitions, and broken up things generally.

So now we have those rooms, and I have been having them fixed up. I went over to the old man's new house later, and made him a present of two dollars and a half for his trouble. This afternoon his family came over as smiling as a basket of chips, and exceedingly friendly! Such is business in China! Imagine renting a house under such circumstances!

Now I am getting my mind on the question of building. I do not know when we shall begin. There is no such hurry about a residence, as we can live quite comfortably here. But I do want a church built. And we have no money for that. Your little girl's money (you ought to have told me her name), is the first and only contribution yet for the church. Her fifty one cents will buy two hundred and seventy five brick, and I have ordered those brick to be sent here to-morrow. You can tell her so. And if it will help you any in raising money for the church, you can name the building after her.

I enjoy spreading myself a little now. Those back rooms were so cramped, and if my wife, had been able to come before. I really do not know where she could have put the trunks. But now Agnes can have

a room, and not have to crowd her and the little girls into a tiny room nine by twelve feet. I have a little study which I can share with Henry Martyn, so he will not have to sleep in the little sitting room. Indeed, we shall be quite comfortable, if it is only a low one-story house. And we can go to Kuling early, because our bed-room has windows on only one side, and the sitting room likewise. They would be hot in summer. Happily, Mr. Hancock had mission money to rent a place to live, so we shall not have to try to crowd into one little place. If only we can all come here soon, and if nothing happens to hinder us, I hope we can get our station opened up, and get some good work going. We now have room to invite people to church in our guest room here, and I am confident that we shall have crowds. There are several interesting inquirers already, but we shall wait until they get a better idea of Christianity before making any opinion as to their genuineness.

This is quite a long letter, and probably you will have gotten enough before you get half through. At any rate, I must stop and go to bed. I am longing for the time when these lonely trips away from home can be curtailed, to say the least. In the last year I suppose half of my time has been spent away from home, knocking around itinerating, though my wife says now that I am at home, and she is out itinerating! True, too.

MISSIONS AND MISSIONARIES

Rev. and Mrs. J. H. Gruver, formerly of our station at Camajuani, Cuba, have been compelled to relinquish their work and return to the United States on account of the illness of Mrs. Gruver. Mr. Gruver writes of his great reluctance in giving up the work. Camajuani is in itself a good station, and the surrounding field is even more inviting. Mrs. Gruver is now in Asheville in a sanitarium, where she will probably remain six months. The children are with friends in Virginia. Mr. Gruver is at

Rome, Georgia, where he is supplying two churches.

Rev. J. L. Stuart, Jr., one of our representatives on the faculty of the Union Theological Seminary at Nanking, in a personal letter says: "We are busy as ever despite the interrupted session. I have been helping the Associated Press, which gives a chance to utilize the secular press in the United States for missionary purposes, and to get in touch with the leading men in the new government

here, which I hope to make count. I get my own pay in the interest and knowledge of this wonderful movement."

Mr. Stuart reports his family in good health.

With other missionaries, Rev. J. L. Stuart, Jr., is making valuable contribution to the educational work in China in the translation of text-books and other religious literature. Mr. Stuart, instead of returning to the United States on his regular furlough this summer, will go with his assistants to Peitaiho, where he will have uninterrupted opportunity to continue his work of translation. Mr. Stuart is making these translations at the urgent request of a number of missionaries of all denominations.

The desire of missionaries who are at home on enforced furlough on account of ill health and other reasons, is well expressed in a recent letter in which the writer says "I am so homesick for China."

A recent communication from Mrs. H. C. DuBose gives the latest news from the Soochow field. She says: "In every chapel in Soochow and outside the city daily meetings have been carried on every afternoon and night. The same subjects were used at all the preaching places that there might be conformity of attack upon Satan's hosts. The meetings were all attended by large congregations. There has been abundant seed sowing and we are praying that there may be a harvest of a hundred fold. At some of the places the afternoon meetings will be discontinued. At one of the chapels a study class is to be held in the evening."

Mrs. H. C. DuBose, writing from Soochow regarding conditions in China, says: "Peace has come again to the United States of China. A new President holds the reins of government and it is hoped that the troubles from robbers and disbanded soldiers will be settled, and that the people will peacefully return to their work. The men of all the stations have returned to their interior fields. The Consul still withholds permission for the

families to return on account of the disturbed conditions. A great change has come over China in the standpoint from which they view Christianity and their views of idols. It is hoped all Christians everywhere will unite in prayer for China, that she may turn to the Lord 'with full purpose of and endeavor after new obedience,' and build this new Republic on the 'Rock of our Salvation.'"

A letter from Kashing tells of the holiday in the schools on the Chinese New Year. This will be the last Chinese New Year holiday, as after this China will join other nations that begin the year with January 1st. The same letter told of Mr. Blain being especially busy during the vacation period on committee work at Nanking and Shanghai.

Rev. and Mrs. J. Y. McGinnis, located at the Tunghiang station, expect to leave for the United States for their regular furlough in May.

A letter received from Mrs. McGinnis mentions a very helpful local conference of the workers of the Tunghiang field held the latter part of February. She makes special mention of the topic, "Self-support." In discussing the topic some of the Chinese Christians expressed their regret that the Chinese church is still dependent upon western people for support, with the suggestion that the tithing system be advocated among the native Christians, which would bring about a much more healthful condition of the church.

Rev. Chas. A. Logan, of Tokushima, Japan, had a severe attack of pneumonia beginning with the first of the year. A letter from Mr. Logan brings the good news of his recovery. His illness, of course, interfered with his work, which he would not be able to resume until warm weather. He says in his letter: "We have had some good days since returning to Japan and I have published the gospel in some new places, and groups of Christians are forming in new fields."

A letter from Honolulu announces the safe arrival after a pleasant voyage, of

Rev. T. Dwight Winn and Rev. S. K. Dodson; Missess Emily Winn, Lillian Austin and Elise J. Shepping. These friends sailed from San Francisco, February 20th, en route to Korea.

Rev. and Mrs. A. A. Rochester, since their return home on furlough from the Congo Mission, have been busy making visits to a number of places, including Anniston and Mobile, Ala. Their home address is 2903 Eighth St., Tuscaloosa, Alabama.

Rev. Robert H. McCaslin, D. D., pastor of the First Presbyterian Church, Bowling Green, Ky., writes: "You will be

glad to learn that we have just organized a Mission study class of about twenty-five men and women, who will study 'in Four Continents.'"

Miss Coralie Guibert Lobdell, the daughter of Mr. and Mrs. John Venable Lobdell, of Rosedale, Miss., and Dr. Llewellyn Jackson Coppedge were married on Tuesday evening, March 26th. Not only the many friends of the bride and groom, but a multitude of those who know of the work of Doctor Coppedge in the Congo Mission and the great field to which he, with his bride, will shortly sail, will extend their congratulations and give assurance of prayerful remembrance.

A PONY FOR FOREIGN MISSIONS

How One Boy is Helping to Send a Missionary to the Congo

A DELEGATE to the Laymen's Missionary Convention at Chattanooga pledged the support of a Missionary to our Congo Mission. The pledge did not include the outgoing traveling expenses. The pastor of the church of which the generous friend was a member stated that he thought the church should raise the traveling expenses, but there was not a prompt response. The son of the pastor, twelve years old, said, "Father, that man should be sent out and the church is very slow to give the money, so I will sell my pony and cart and give the money to start the ball rolling." The father said to his son, "Your pony is more to you than anything else and you must think the matter over thoroughly before you finally decide." The son had

reached his final conclusion and so the pony and cart were sold, for which he received \$110.00. It is not surprising that this so stirred the church that the needed \$700.00 traveling expenses were quickly provided by the church, and now both the support and the outgoing expense are available for a new missionary to the Congo.

In this connection it should be said that it is the earnest desire of the church in which this incident occurred to send a doctor to Luebo. As strong as are the appeals from many mission stations, none are stronger than this call for an able and consecrated physician to devote his life to the relief of suffering in the name of Christ in the Congo. Who will respond?

MISSIONARY EDUCATION CONFERENCE

BLUE RIDGE, NORTH CAROLINA, JUNE 25th TO JULY 4th

THE Southern section of the Conference to be held under the direction of the Missionary Education Movement (formerly the Young Peoples'

Missionary Movement) is to be held this year on the grounds and in the new building of the Blue Ridge Association near Asheville, North Carolina. From the ear-



BILLOWY CLOUDS ON CRAGGY MOUNTAIN, NORTH CAROLINA.

liest days of these Conferences that have been held in the South, beginning at Lookout Mountain and continuing in the vicinity of Asheville from summer to summer, our workers have taken a deep interest, and therefore have derived a large benefit from the annual sessions. It is especially desired that our Church shall in members and leadership be strongly represented at the Summer Conference of 1912, beginning on June 25th and closing July 4th. In making plans for the summer this Conference should be considered.

The objects of the meeting are Foreign and Home Missionary Education, training for leadership in local and general Church work, inspiration to higher and nobler personal living, consideration of the question of life work, and the promotion of a fellowship unsurpassed and that will never be forgotten, along with wholesome recreation in the midst of one of nature's most beautiful scenes.

It may be asked, "Who ought to go?" The answer is that pastors will find it a meeting of great value. Sunday School superintendents, teachers and offi-



SWANNANOA RIVER.

cers will, in the special department devoted to Sunday School work, find inspiration and suggestion that will be of largest service in the Sunday School. Individual members of adult Sunday School classes will find features in the program that will be of lasting helpfulness as leaders and students. The Blue Ridge Conference will be a place where officers of national, district and local missionary organizations and officers of national, district and local Sunday Schools and Young People's Organizations can both give and receive much that will greatly ad-

The detailed program will be soon announced through the Church papers and by special circulars. The strongest Christian workers will be present to make inspirational addresses. The Presiding Officer of the Conference this year will be Rev. H. F. Williams, Editor of the missionary publications of the Executive Committee of Foreign Missions of the Southern Presbyterian Church. Mr. Williams is also a member of the Board of Managers representing his denomination, and has been instructed by the Executive Committee of Foreign Missions



MAIN BUILDING AT BLUE RIDGE.
To be Completed in Time for the Conference.

vance the work in their different spheres of service. Home and foreign missionaries have always found these Conferences a place of large privilege. Those who are engaged in promoting mission study as class leaders and promoters will find the Conference valuable, both in the information received and as a general department for training in class leadership and organization. It may be said, in summary, that there is not any department in organized Christian activity in the Church that will not be helped by sending delegates to the Blue Ridge Conference, and it is also emphatically true that persons who are not in the position of leadership will find the work done in the various classes that which will promote their Church activity, both at home and abroad.

to promote interest in the Conference and take charge of the details of securing delegates.

A special feature of the Conference this year will be a meeting of Laymen in the interest of missionary education. The attendance of Mr. W. E. Doughty, who is in charge of the Educational Department of the General Missionary Movement of New York, has been secured, and he will conduct a class especially devoted to laymen of the general theme of Missionary Education. This is the department of the Conference in which pastors and missionary workers should have especial interest. The presence of Mr. Doughty is a rare opportunity for getting at first hand the best there is on the topic of missionary education among men.

Earnest request is made of all our pastors and workers that they at once begin their plans for securing representatives from their congregations. For

further information as to program, expenses, etc., address REV. H. F. WILLIAMS, Executive Committee of Foreign Missions, 154 Fifth Avenue, North, Nashville, Tenn.

A CALL FROM THE STUDENT VOLUNTEER MOVEMENT

TWENTY-FIVE of the principal Foreign Missionary Societies of the United States and Canada have sent us urgent calls for several hundred qualified men and women whom they wish to send to the mission field this year. A summary of these lists shows the following:

MEN.	
Agricultural teachers.....	2
Builders	7
Business agents and commercial teachers..	4
Engineer (mechanical).....	1
Institutional worker.....	1
Mechanic (practical).....	1
Printer	1
Student Christian Association workers...	2
Ordained and evangelistic workers.....	244
Physicians	48
Teachers (college or normal trained)....	50

361

WOMEN.	
Domestic Science teacher.....	1
Kindergartners	14
Music teachers.....	6
Nurses	22
Orphanage mothers and Director of Boys' Home.....	3
Physicians	26
Teachers (college or normal trained)....	82
Evangelistic workers and Bible teachers..	114
Grand Total.....	268

A copy of the list is sent to the **MISSIONARY SURVEY** in order that publicity may be given to this great need through its columns.

WILBERT B. SMITH,
Candidate Secretary.

THE KING'S BUSINESS

An Allegory Illustrating the Relations of a Presbyterial Union to its Individual Societies

ONCE upon a time in a fair green country, there stood a wonderful palace. It had been fitted by the King of that land for the abode of handmaidens whom He had appointed to carry on certain work for Him. Beautiful apartments had been made over to these maidens for their dwelling places, in which each must attend faithfully to the King's business. But they were young and inexperienced, and though full of loving loyalty to their Sovereign, they felt the need of a helper who should direct them in their duties. So what did they do but prepare a careful petition asking that an overseer be sent them, and after adding thereto their signatures they dispatched it to the King.

In due time His Gracious Majesty, having considered and recognized their need, sent to the palace an older handmaiden, one well instructed in the King's requirements, to whom the younger ones might turn in their times of perplexity. Scarcely had she arrived and arranged her matters, ere the first appeal was brought to her hearing by the youngest of her companions. "A beggar knocks at my door, oh dear older sister. She is aged and bent and needy, and she has no cloak to shut out the cold. Give her a garment from thy store, dear older sister."

"Not so, my child. It is at thy door she knocks," the older one replied.

"But I am helpless, having no cloak of

my own to give her. I have already bestowed it upon the last suppliant."

"Make one, my child, of the material the King provides."

"But I have neither skill nor knowledge, dear older sister, and while I waste my time in fruitless endeavor, the beggar perishes."

Then the older of the King's handmaidens, with tender and painstaking care, instructed her young charge in the cutting and sewing of garments, not one but many, so the needy who knocked at the palace gate were clothed and comforted from that time forth.

A second came on a day to ask a loaf. "For a hungry wayfarer begs for food, dear older sister, and I have exhausted my supply." Then was she instructed in the making of bread, each detail of preparation being fully unfolded, until the loaves from the palace brought nourishment to many who were hungry, and their maker sang happily over her labor of love. "To me, dear older sister," said a third, "come those who have lost their way and I cannot help them, not knowing whither they would travel."

"Use the King's chart, my child, for thereupon is set forth each devious lane and by-way with full instructions appended thereto. The which, if hard to understand, my child, I will interpret by the King's permission." Then did the young maiden laugh for gladness at thought of the weary wanderers who might, thereafter, through paths of safety, enter the Fatherland.

One worker must needs be taught to fashion sandals for way-worn feet. An-

other learned to paint pictures of warriors and tell tales of worthy deeds for the children of the fair green country. This was done that these might increase in valor and a desire to emulate those who held allegiance to their Sovereign above their chief joy.

At the same time, one who was skillful compounded ointments for the healing of dim eyes and the helping of sick hearts, after a formula prepared by the King Himself. Another, rendered invincible by the panoply of prayer which the older sister fastened about her, fared forth across the enemy's borders and there won many to become ardent followers of her King.

So, as it transpired, these who had before wasted their time in well-nigh fruitless effort, came at last to carry on the King's business with much diligence and joy; having always the older sister to give them instruction and assist them in every endeavor. Even while she, herself being but a handmaiden, held constant communication with the King who inspected and approved each effort made for love of Him.

Therefore, happy and helpful as each had become, the older sister was perhaps happiest and most helpful of all, since to her, with the King's help, were due the intelligent achievements of the rest.

It is this work of the older sister that our Presbyterian Unions should do for their individual societies, and that without loss of time. For the "King's business requireth haste."

ELIZABETH PRICE.

Baltimore, Maryland.

TWO MEMBERS OF THE HAICHOW CHURCH

REV. JOHN VINSON

Haichow, China

TWO Sundays ago two men were received into the church here by the confession of their faith in Jesus Christ, and baptism. They were an uncle and his nephew. Their name is Fan.

The young man, Fan Suchi, has been working for years in the flour mill at Shinpu, four miles from Haichow. Nearly three years ago his queue caught in the machinery, and all the skin was peeled off the top of his head, and one eye was

put out. He was sent to Shanghai for treatment. After a number of months of treatment he drifted back towards home, as far as Tsingkiangpu. There he stayed for six months in the hospital and was regularly taught. His head got better and he came back home and began to work again. He has been coming regularly once or twice a week for treatment all this time and his head is not well yet. He has shown a continued interest in the gospel and after a careful examination he was baptized on the day mentioned above. His accident lost him the sight of one eye but I trust brought him to see with a true spiritual vision.

His uncle is a religious man by nature. He was leader in a Buddhist sect called Tsaili. This society eschew all meats, wine, and tobacco. It was originally organized as a sort of preparation for the priesthood. About two years ago he

went into the province of Shantung to visit a relative there. This relative had been a Christian for a number of years. While in this home he heard the gospel and before he came away had broken his vegetarian vows. He brought a New Testament and other books home with him. Last spring I visited Chingkeo, his native town, and found him well up in the gospel and well spoken of everywhere. After some months of teaching he was also baptized on the day mentioned above.

Neither of these men knew of the interest of the other in the gospel until a few months ago. So the seed are sown, and so the kingdom spreads. The Kingdom of Heaven is like a man who sows seeds in his field and knows not how it sprouts and grows up as he night after night lays him down to sleep and day after day rises up to busy himself with other things.

FROM SOUTH SOOCHOW

THE ACADEMY, THE NEW YEAR, COUNTRY WORK, GENERAL CONDITIONS

MRS. H. C. DEBOSE

THE commencement exercises of the Boggs Academy have just been finished, for the half year, and the boys are reveling in the thought of a whole month's holiday. The examinations showed that the boys had been doing good work during the year. The speeches were applauded with energy. One boy spoke on "The Present War and the Causes which led to it;" another told of "The War in 1900;" while a third spoke on "Opium, the Curse of China." Next year they will not have so long a holiday, but this year, with half the people not waked up to the privileges of the world-wide calendar, and still looking back longingly to the good old days when they all ate a fine old year's night supper, with plenty of meat and other good things, it seemed best this year to follow the old custom of a month's holiday at what used to be China New Year.

Yesterday was the twenty-fourth of the lunar year—twelfth moon—the day for sending up the kitchen god in fire and

smoke. Heretofore, this day has been full to overflowing with fire crackers during the twenty-four hours; not a moment in which this popping has not been heard; the whole city was given up to this idolatry. But this year scarcely a round dozen families popped the fire crackers and sent off the kitchen god. All letters written now are dated as our calendar counts time. The old China calendar will probably end with this month.

Many are talking of poverty, but they do not know the meaning of the word in this part of China, when compared to the destitution in the North, for here almost everyone can eat three meals a day; while north of Yangtse the Relief Committee can get nothing but bean cakes for the starving people. These cakes are made by pressing beans together, and are as hard as a rock; it is used to feed cows on in this part of China, but up north they boil a bean cake until it becomes soft like mush, then each person

eats a tiny bit, and it will keep the life in them, day by day, till harvest comes.

The country people having had too much rain this year, in many places, the crops having been poor, they decided not to pay rent rice to the landlords, which, of course, stirred up the landlords. One of them went to the farms to collect his rent. They refused. He threatened them. They seized him and threw him into the canal. Not being able to swim he called to some men in a passing boat, that if they would save him, he had a gold watch on his person, and one hundred dollars, and they should have it all if they would save him; whereupon the people on the shore threatened to kill them if they helped the drowning man. They dared not come to his assistance. The men on the shore took poles and pulled him ashore, took his watch and money, and then killed him. There are many robbers now, everywhere, but it is to be hoped that when peace comes they can be done away with.

The class of women assembles regularly every Tuesday afternoon, and another class meets every two weeks at

the home of one of the Christian women. Then, there is the daily assembling of many women at the Yang-yoh-Hang chapel, where the doors are opened every afternoon. Of course, there are many more men than women there; there are from twenty to thirty women in attendance every afternoon. There is such a difference in the attitude of the people toward Christianity from what it was thirty or forty years ago. It is such a pleasure to work among them now, and there is so much more work to do than we have workers to do it.

The new President of the United States of China is, we hear, an earnest Christian; so is his secretary. They do not receive company or go visiting on the Sabbath, but seem to really observe the day as belonging to the Lord and not to man. How Christians should pray for China now in this transition period, that she may learn to know the Saviour as the Lord of the Sabbath Day. And for America, that she too, may learn to keep the Sabbath Day holy, untainted with travel, or visiting or pleasure seeking.

CHINA IN THIS GENERATION

REV. W. H. HUDSON

Kashing

THE term "generation" is somewhat vague but the following items may be suggestive:

Within a period of thirty-three years all the children have been born in a Chinese family.

Inside of sixty-six years most Chinese adults have died.

In ninety-nine years the entire personnel of a Chinese community has changed.

An official, business or working career seldom exceeds thirty-three years.

Ideally: a Chinese should be young till thirty-three, mature till sixty-six and old, very old at ninety-nine.

Actually, early marriages, the struggle for existence and the penalties of paganism have shortened their life expectancy

for all periods to as little or even less than twenty-five years.

Formative influences are all in before thirty-three. Productive output is finished before sixty-six. Rapid decline and death are inevitable before ninety-nine. Hence a full century gives wide limits for three generations.

If we count from 1807, the date Protestant Mission work began in China, the whole Christian Church is now face to face with the fourth generation of Chinese with the debt unpaid. Or counting from 1867 when our church began work in China we are near the middle of the second generation of living Chinese for whom our Southern Presbyterian Church is directly responsible.

Now that our territory is more definite, the population carefully estimated and the time required better understood it seems

clear that we can if we will give them the gospel in this generation.

HAICHOW, CHINA

A STUDY of the map of our North Kiangsu Mission will show that our stations are located along two almost parallel lines from North to South. Beginning at Chinkiang and proceeding northward along the Grand Canal, we find Hwaiianfu, Tsingiangpu, Suchien, and a little distance to the West of the Canal and farther North, we find Hsuchoufu. Starting again at Chinkiang and proceeding in the line of a northerly direction between the Grand Canal and the Yellow Sea, we find Taichow, Yencheng and Haichow, at the extreme North. Of this latter station Rev. J. W. Vinson says:

"Haichow was founded during the Han Dynasty, about 200 years B. C. It is described as being at that time, a very small city situated on the East coast. The present city, with its wall, was built during the Sung Dynasty, or about 1000 A. D. The population is between 35,000

and 45,000, four thousand or five thousand living outside of the West gate where our mission property is situated. At Shin Pu, four miles from the City, is a large flouring mill and also a large, foreign-built bean-oil mill. These were both erected about four years ago. In front of one of the temples at the foot of Haichow mountain stand several large 'Bei Wha' said to be over 1,000 years old, and they look it. Haichow is the center for the salt trade for this part of the province.

Our missionaries were the first foreigners to visit a large section of the great regions around Haichow. This station is about 100 miles north of Tsiug-kiangpu. It was opened as a regular station in 1909, and forms a center from which a large section of the country can be worked.

OUR WORK AT HWAIIANFU, CHINA

THE NEEDS AND OPPORTUNITIES

THE request of the editor for a statement of the work and the needs of our Station at Hwaiianfu is answered at my first opportunity. I have been especially busy. In addition to the regular services of the chapel, I have been pushing my "Christian Commentary on Mencius." I am much encouraged by the appreciative reception given the two volumes already issued. The publisher writes that he has had large sales and has received many warm testimonials from all over China, including far out in Sechuen and other Provinces. He has many inquiries for the coming volumes on Mencius and has urged me to push the work. The aim of this work is to preach the Gospel by

pen just as truly as by the mouth in the chapel. If, by God's blessing, these books prove useful to the between 100,000 and 200,000 students in the male and female schools and colleges, an immense amount of good may be done.

The needs of our work at Hwaiianfu are a hospital, a school for girls, and a boys' school. We have for years been urging the importance of a hospital. Our medical work without it is only half equipped. We ought to have \$5,000 to \$6,000 for the hospital building and equipment. Friends at home are anxious to give a large part of this, but it has not yet materialized, owing to a depression of business values of stocks. Our need of a girls' seminary is very urgent. We

have the promise of a fine, young Christian worker to come out and take charge of the school. Everyone who visits this city is impressed with the rare opportunity we have of reaching the ladies and the intelligent young women of the better families. I know of no place where better feeling exists. We have constant inquiries about a girls' school and many tell us of their desire to have their daughters attend.

The Chinese Officials were anxious to open a public school for young ladies and expressed a desire that our daughter should be a visiting director of it, but lack of funds prevented the establishment of the school. Next door to our chapel is a fine, old home, large and spacious, which would be the very place for a young ladies' seminary. I believe it could be purchased for from \$3,000 to \$4,000, and from \$1,500 to \$2,000 additional would repair and equip it. We wish that the laymen in their plans could see the importance of this institution.

We also need a boys' school, for which the expense of building and equipment would be about the same as the estimate

given for the girls' school. We could have a splendid school for boys if we were only provided with the building and equipment. For this latter school the call is now especially urgent in view of the recent developments in China. There will undoubtedly develop a great interest in educational matters and China will more than ever need Christian education.

This is the time to get property, as the officials and people are more conciliatory on account of their troubles. I wish I could make the urgency of the case appear as it really is. Prices are low now. If we delay they will rise; indeed, they are rising, and in a short time it will cost the Church a much larger amount than is now asked to purchase the property. We have presented to us a golden opportunity, which may not come again for ten or fifteen years, if ever. The price of a touring car would buy and equip a Seminary. What more appropriate memorial of a father, or a mother, or a daughter gone to Heaven, could be erected than of providing a building with equipment in which in the years to come thousands of Chinese girls and boys might receive Christian training?

TOKUSHIMA EXPERIENCES

Idol Worship; the Converted Convicts; the Gambler Saved

REV. CHAS. A. LOGAN

THE saddest thing I have ever seen since coming back to Japan was in a neighboring large town. The teachers of the Public School led all the children up to the Shrine and had them worship the image of the god of wealth. And the pity of it all is that they are doing this at the instigation of the Department of Education. Of course, they claim that this is not idolatry, but if there ever was an idol in the world, it is certain that Ebisu, the god of fortune, is one. What can we hope for, when those who ought to enlighten the minds of the children are thus darkening them?

But how is this for a work of grace? For several years I have been correspond-

ing with a number of convicts in a prison about 300 miles from here. A number of these men have been converted. I received a letter from one of them who is serving a long term. On reading the Bible, he was deeply convicted of sin, and found no peace until he accepted Christ's invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." For the past two or three years he has been living a Christian life, and was rewarded by the superintendent of the Prison for good behavior. He is allowed a small pittance a day, something less than a cent, for good service, and during his term, he had accumulated 13 yen. He says that the only

sorrow he has now, is when he thinks of the man whom he injured, when he broke into his house. So the other day, to make his repentance complete, he wrote to the home of his victim a letter of apology, and enclosed the 13 yen of reward-money, that he has accumulated during all these years of hard service.

On the receipt of this letter, the victim was so greatly impressed that he took a long trip away down to the prison to meet him, and there they met face to face, and made peace by the blood of the Lord Jesus Christ, and prayed together that he might be victorious to the end. And then the victim gave him a neatly bound Bible, as a token of his good will. Wasn't that beautiful?

What would you think in America, if

a man cut off his finger, when he decided to become a Christian? I met a man like that the other day. He is selling Bibles now in this province. He was the ring-leader of a gang of gamblers and villains. He was very skillful in jujitsu and gambling. It seems that in playing tricks in gambling, the third finger of the hand plays a very important part. So when he became a Christian, in order that he might not be tempted to go back to his old life, and in order that he might make known to all his old associates that he had broken off from his old life, he took his short sword, and cut his finger off at the middle joint. It will be profitable for him, that one of his members has perished, if his whole body shall not be cast into hell.

NOTES FROM KWANGJU

J. V. N. TALMAGE

DURING the absence of Rev. Eugene Bell on his regular furlough, the work in his out-station field has fallen to me. The rule is to assign work to a new missionary after he has been on the field two years, and then under the advice of an older missionary. The emergency in the Kwangju field has been so pressing that several of us have been compelled to take up work before we were as fully equipped in the language and had as much experience as we desired. About thirty-five churches have been thrust on me before I had even visited half of them in the company of Mr. Bell. Having studied the language day and night it is fortunate that I can get along intelligently, but having only a limited experience with Korean character makes it rather difficult to assume such a large responsibility. The most all of us can do is to do the best we can, depending upon the Lord as our help. My request is for the earnest prayer of the people at home, that even with my inexperience and small knowledge of the language, I may be used to the advancement of Christ's church in the north part of South Chulla.

There has been considerable unrest in the field during the past two years by

what is called the Independent Church, started by a native pastor—one of the first seven to be ordained in Korea. A number of churches in the northern part of South Chulla and in the southern part of North Chulla have been broken up. The leader in this movement succeeded in winning a number of churches to his leadership. He taught that sins of various kinds made no difference, with the result that a number of people have joined in such an easy-going religion. The man proved to be a rascal. He is now imprisoned at Mokpo and his churches are practically gone.

Just now there is another sect, the result of work of Unitarians coming from Japan. One of Mr. Bell's former disgruntled elders has been made a pastor and gets a large salary, and there is trouble ahead of me from that source. If these independent sects would work on the heathen and teach them, there could not be so much objection, but this is not their method. God has permitted these heresies in all the history of the Church and we must look for them in the development of our work in the mission fields. We can be sure that the right will win.

MEDICAL WORK AT KWANGFU

DR. R. M. WILSON

AN EVANGELIST in Japan once received the following invitation: "Will you kindly come to our town some evening at your convenience and teach us all you know of English, French, German, Astronomy, Chemistry, and Philosophy, and Religion, and everything else you know." It is somewhat that way with the doctors on the foreign field, specializing along all lines, training his assistants, nurses, druggists, preaching and teaching, building his hospital, and being carpenter, plumber and architect, besides several other side lines of work, to be sure that his mind does not go to seed. However, this has been a good year in the medical work, not only because of the increase in the number of in patients and out, more than ten thousand, and 190 operations, but because of the increased spiritual interest. The Dispensary is open daily from nine until one in the evening when all out patients are treated, many of whom come for hundreds of miles walking wearily over the mountains, hoping to get relief. Some who come are pitifully ignorant. One woman did not know the name of her village, or the name of her husband. Out here the lot of women is a hard one, cooking, ironing, washing, working in the field, and working far into the night that her lord may have a spotless coat to walk about with in the morning. So they are kept in dense ignorance and not only know nothing of Christ, but little of anything. Hence it is not strange that suicide is common among them, and every now and then a woman is brought who has drunken lye to end so miserable an existence.

The hospital work was done this year in the dispensary, and the dispensary work in the Women's Bible room. This work is done in the afternoons, when the operating, dressing, sterilizing, is done; often several operations in a single afternoon.

The students in training have proven very satisfactory and are a source of pride and joy. All are earnest Christians. Their work is divided, rotating every two months. One fills all prescriptions during a period, one assists with the new cases and writes out his diagnosis of the case, and the other two do the dressings, pull teeth, and do minor operations. In the afternoon one prepares the patient, and acts as nurse, two assist in the operations, and one administers chloroform. Though only students we have had no deaths from anesthetics.

From the receipts from lepers one would suppose that these are the wealthiest people in Korea, for while the average Korean brings only a few cents, it is not uncommon for lepers to bring from fifty cents to five dollars, though many bring nothing and get their medicine free. The drug that is now used is quite popular and has given many surprising results. The sad state of the leper cannot be described; fingers drop off, the face decays, feet wear away, and bleeding ulcers and sores, too horrible to mention, cover them. They travel from one market to another begging and eking out a miserable existence. Forsaken by all? No, for here too the wonderful mother love is shown, as recently when a mother came bringing her son five days over the rocky mountains, with bleeding feet, she said, "Sal yer Chusio"—give him life, and the God who is no respecter of persons would heal them to-day through us as of old through His Son. We have slight promise that a leper mission in England will build us a home in the near future. In the meantime, the members of the station have built a house with private funds where seven men live. Most any time you pass you can hear them singing.

If It Were I.

Mary Stark.

IN lands across the waters,
Where the Word of God is unknown,
Are men and women and children
Who bow down to wood and stone.
Their idols can never help them
When in their distress they cry;
I should like to be told of the true God,
If it were I.

They fear that spirits of evil
In earth, or sea, or air,
In anger will come to harm them,
Pursuing them everywhere.
So life is filled with terror,
While more they fear to die;
I should like to hear about Jesus,
If it were I.

There are many whose lives are dreary
Because of their grievous sin,
And they strive by works of penance
Peace for their soul to win.
They know not of Him who for sinners
Upon the cross did die;
I should like to hear of the Saviour,
If it were I.

Their lives are cheerless and gloomy,
For lack of light and love;
They know not of hope for the future,
In a brighter world above.
Of a home with Christ in glory
If trusting Him they die,
I should like to hear the glad story,
If it were I.

Los Angeles, Cal.

SUNDAY SCHOOL WORK IN KOREA

M. L. SWINEHART

Kwangju

THE little party of four that climbed over the high hill back of the Compound in Kwangju, on a Sunday afternoon, were praying as they walked, single file, through the falling snow, that a few of the children might respond to the invitation to attend the opening of a new Sunday School in the little village of San Ka.

Miss Biggar, always cheerful, led the procession, followed by Pak Yong Sam, who is my language teacher, Nom Gun, teacher in the Boys' School, and myself. Arrangements had been made for the use of the little home of Mrs. Cho, a teacher in my Sunday School over in the city. The house consists of two rooms, each about six by eight feet, with one door and no windows, and a six foot ceiling. We found a few already there when we arrived, and Miss Biggar took the little girls, while Mr. Nom gathered the boys into the other room. Mr. Pak and I tramped through the narrow, damp streets, entering the houses where the growling dogs would permit, and invited the children to attend the service. A number were added to the class in this manner.

When the roll was taken we found twenty-five boys, six girls and three wo-

men, none of whom had ever been to a Sunday School before. There they heard the Old, Old Story, which was new to them, never having heard it before. After about thirty minutes of this sort of instruction, to which they paid the closest attention, we sang "Down at the Cross," and "More About Jesus Would I Know," in Korean. It was all new and strange to them, and as I sang and looked into those bright, shining eyes, I breathed a prayer that soon they might all understand, and from that gathering spring leaders in Christian work in the Far East. They were told to bow their heads while Mr. Nom led in a prayer; the first they ever heard offered to the Living God.

At the close of the service we gave each a picture card, and they went their various ways, happy, and with a promise to be back next Sunday. We hope to establish many schools of this sort through out the small villages which surround Kwangju, placing native teachers in charge as soon as the school is well organized and the teachers qualified.

"Only an hour with the children;
Cheerfully, joyously given;
Yet seed was sown
In that hour alone
Which will bring forth fruit in Heaven."

BOYS AND GIRLS IN CHINA

ARCHDEACON MOULE

PIGTAILS for boys and men, the custom of cramping the feet of little girls, and the terrible habit of smoking opium—these are passing away. But everything in China need not be found fault with and changed. If the Chinese like to reckon the points of the compass as "east, south, west, north," instead of our "north, south, east, west," why should they not do so? And if they prefer as they watch the splendor of the

Milky Way, to speak of it, not as we do, but as a silver river which wafts souls to the heavenly harbor; and if, with a kind of passionate hope—though they are without the full hope of immortality which we have—they speak not of a person dying, but of his "returning to heaven," that is not a thought to laugh at, surely.

There is very much indeed which these educated Chinese people need to learn, of wider knowledge; in geography, for in-

stance, in history, in medicine and surgery, and in true science, such subjects as are not included in their own ancient books. These books, however, furnish much true philosophy and many excellent precepts and guides as to man's duty to man, and the history of ancient China, and the old poems of China. But what they really want, first and last, and that which will bring them true wisdom and light for time and for the world to come, is the Bible and its sacred teaching about God and about man. When we remember how long China has lasted as a great empire, and that she is not dead, or even dying now, we must be very careful not to meddle too much with her ancient and noble manners and customs; while we help her to sweep away the bad and worthless; neither must China herself try to tinker and patch with Western suggestions when she had stood the wear of four thousand years.

I close this talk about boys and girls in China by relating to you three short Chinese stories, showing how they have thought and acted in the past and what they do now when they hear the highest wisdom of the Bible's teaching.

Long, long ago there lived in South China, a man and his wife. They were very poor, and lived in a humble cottage near a mountain-stream. They possessed only a strip of land to cultivate, with sand and pebbles covering part of it. But they had one precious treasure, namely, the loving care of their only children, two daughters. There the old people died, and the children, broken-hearted, buried their parents in their little field. There they wept and wept, kneeling on the sandy, pebbly soil. Suddenly, as their tears fell, numbers of beautiful narcissus-plants sprang up, with green leaves and sweet flowers! They sold these plants, and more and more sprang up, and so these poor girls had support all their lives long. The Chinese tell us that all their narcissus-roots (of which they are very proud in north- and mid-China) come from those old fields, and are bought still from that same family. Heaven, they

say, rewarded those poor girls thus for their filial love to their parents.

The Chinese hills in spring-time are very beautiful with carpets of many-colored azaleas, and they are very musical also with the song of many hill-birds. The cuckoo sings in May, and sometimes on to the end of August, with the same note as our English cuckoo. There are others birds of the cuckoo family with different notes. The song of one of them seems to sound thus, "Hyiao ts tong tong" meaning, "Your dutiful son will bear you up." It is said that long ago a widow with her only son, a lad of about fifteen years, lived among these hills. The mother died, and the son with deepest grief prepared for her funeral. The coffin, carried by four men, with the mourners following, was passing along the narrow paths on the hill-side. When crossing a narrow bridge, the bearers stumbled, and the son, fearing that the coffin would fall, ran forward to bear it up on his shoulder, and was crushed to death by the fall. So his spirit still haunts the hills, crying not sadly, but lovingly, "Your loving son will bear you up."

And now watch another boy among these same hills. His father was a Christian preacher and catechist, living with his wife and other children in a town called "Great Thunder." This little boy, about eight years old at the time I am thinking of, was a merry, happy child and as fond of games as you, my readers, are, I hope. He was an obedient, dutiful boy, also, to his parents, and diligent and attentive in school time. His happiest day was Sunday and he used on Sunday morning to run out into the streets and try and get his playmates to come and join him in worshipping the true God. He set a good example to the whole congregation in his reverent manner and close attention. He died soon after, to his parents' deep grief, and the sorrow of the whole town, with the name of Jesus on his lips, and his memory is not forgotten even now, after more than forty years have passed.—*Bible Society Record.*

SELECTION FOR "THE MISSIONARY SURVEY"

REV. J. R. SMITH, D. D.

"From the brightness of the glory,
 'Go ye forth, He said,
 'Heal the sick, and cleanse the lepers,
 Raise the dead.'

"Thou art fitted for the journey,
 How so long it be;
 Thou shalt come unworn, unwearied,
 Back to Me.

"Freely give I thee the treasure,
 Freely give the same;
 Take no store of gold or silver;
 Take my name.

"Thou shalt tell Me in the glory
 All that Thou hast done,
 Setting forth alone; returning
 Not alone.

"Thou shalt bring the ransomed with thee
 They with songs shall come,
 As the golden sheaves of harvest,
 Gather'd home.'"

EXECUTIVE COMMITTEE MEETING NOTES

THE Executive Committee of Foreign Missions met at the Mission Rooms in March 12th.

The Secretary, Dr. Chester, reported his attendance at the Special Conference held in New York City on February 29th, at which plans were inaugurated, looking to the more complete unification of the Christian forces in China in view of the present situation in that field, and of the necessity of the utmost possible effort being made to meet the emergency created by the establishment of a Republic and the proclamation of religious liberty throughout the land.

He also reported an interview with the State Department at Washington in regard to the situation in Mexico, in which it was learned that the Government does not deem it necessary or desirable that the missionaries should be withdrawn from Mexico at the present time, as such a movement would produce the impression in Mexico that American intervention is impending, an impression which the government is very anxious should not be produced.

Rev. Eugene Bell, of the Korean Mission, was present and gave an exceedingly interesting account of the present situa-

tion in that field. He stated that the Korean Church, in the midst of its deep poverty was growing rapidly along the lines of self-support and self-propagation, and that the Native Church was now bearing the entire burden of the primary education of the children of Christians, the Missions only maintaining schools of higher grade for the training of teachers and leaders in the work of the Church.

The sub-committee on China reported, recommending that the children of missionaries at school in Shanghai be placed upon the same footing, as to special allowance, as the children of missionaries at school in this country, namely \$200 for each child, according to the instructions given to the Committee by the Assembly at Lewisburg.

A proposition that the Union Medical college at Nanking should be made a Department of the University of Nanking the control of the department being as heretofore, in the hands of the Missions co-operating in the school, was referred to the two China Missions with the approval of the Executive Committee, provided the Missions also approved.

The sub-Committee on Latin-America reported a request from the West Brazil

Mission for a visit from Dr. Egbert W. Smith, and the Secretary was instructed to inform the Mission that the Committee would heartily approve of the visit whenever the way seems clear, for it to be made.

On report of the sub-Committee on Candidates, Mr. T. C. Vinson of Austin, Texas, Miss Annie Mallett of Austin, Texas, and Miss Coralie Lobdell of Rose-dale, Miss., were appointed as missionaries to Africa. Miss Lulu Francis of St. Joseph, Mo., was appointed as a missionary to China.

The Committee on Candidates was instructed to select competent physicians in

different parts of the Church and request them to serve as the special representatives of the Executive Committee in the medical examination of applicants, with the view of securing greater thoroughness in such examinations.

The sub-Committee on Literature reported a very gratifying response from pastors to the suggestion of a regularly held monthly missionary meeting under the plan approved by the Committee, by which programs and literature shall be supplied to the pastors each month.

The Treasurer's Report will be printed in a separate communication.

S. H. CHESTER, *Secretary.*

FOREIGN MISSION TREASURER'S REPORT

RECEIPTS FOR MARCH, 1912

Specials.	
Famine Fund.....	\$ 6,124.60
Miscellaneous Specials..	5,357.44
	\$ 11,482.04
Regular.	
Debt Fund.....	\$10,397.62
Other Receipts.....	94,915.75
	105,313.37
Total Receipts for March	\$116,795.41
Receipts for March, 1911.	102,540.38
Gain for March, 1912..	\$ 14,255.03

Receipts for Fiscal Year.

Receipts from April 1, 1911 to March 31, 1912.....	\$505,213.00
Receipts from March 31, 1910 to April 1, 1911.....	452,665.00
Gain for Fiscal Year.....	\$ 52,548.00

Bank Balances.

Special Account Credit in Bank...	\$ 4,791.07
Regular Account Credit in Bank..	390.68

Liabilities.	
Due Missions to March 31, 1912.....	\$11,872.00
Bills Payable—Borrowed Money	58,002.00
Funds Deposited.....	2,800.00
Accepted Drafts of Mission Treasurers.....	41,594.00
	\$114,268.00
Less Advance Payments to Missions.....	11,378.00
Net Liabilities March 31, 1912.....	\$102,890.00

Debt Statement.

Indebtedness Reported April 1, 1911.....	\$121,871.00
Less Receipts for Debt Fund During the Fiscal Year.....	61,561.00
	\$ 60,310.00
Deficit for Fiscal Year.	42,580.00
Liabilities on March 31, 1912	\$102,890.00

During the months of February and March we received \$7,623.67 for the Famine Fund. This amount was remitted promptly to Dr. James R. Graham, Treasurer of our North Kiangsu Mission.

Respectfully submitted,

Nashville, Tenn., April 9, 1912.

W. H. RAYMOND,
Treasurer.

PROGRAMS FOR FOREIGN MISSIONS, MAY, 1912

ARRANGED BY MISS MARGARET McNEILLY

SENIOR

Topic—A General View of the Field.
"All Nations shall serve Him."

Hymn.

Scripture Reading—Psalm 72: 1-19.

Prayer.

Hymn.

Reading—Alphabetical Roll Call.

Topical—At the Front; Mokpo; Japan.

Prayer—For especial needs of China, Korea and Mexico, in this time of revolution, and readjustment.

Hymn.

Roll Call—Answer with a verse of **Promise**.

Minutes.

Business.

Close with a cycle of prayer.

Suggestions:

As the secular and religious papers are so full of reports of affairs in China, Mexico and Korea, there need be no lack of material for a program on, "A General View of the Field."

We would suggest that one member be appointed to give a condensed report of the Latin countries.

Appoint a good reader to give the Alphabetical Roll Call.

The material given in the program is rather long, and we would suggest that the articles be much condensed. No one enjoys long-drawn-out readings. The impression is lost when the audience is worried.

Pray much for the work, and the workers our missionaries' constant plea is "Brethren pray for us."

JUNIOR

Topic—A General View of the Field.

"The Earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Song—Down Life's Dark Vale We Wander.
Scripture Reading—Psalm 1.

Prayer.

Song—Over the Ocean Wave.

Roll Call—Answer with the name of a Mission Station in any of our Fields.

Minutes.

Business.

Questions—1. At first the world was in darkness and night. Was this pleasing to God? 2. What light did God create? 3. Was there any other kind of darkness in the world? 4. Whom did God send to be the light of the world? Is the whole world bright with the light of Jesus? 6. How can we help to lighten the world? Into how many countries has our church sent the light? 8. Is there need for more light and help? 9. What is Christ's command to us? 10. What is His promise?

Recitations—Japan; What They Do In China; Africa; Scattered Missions; Prayer.

Song—The Whole Wide World for Jesus.

Close with the Lord's Prayer in concert.

Suggestions:

As the subject for the month covers all our work, we would suggest that the Leader review the children on the questions that have been given during the year.

All of the material for this month's program is in verse. However, the poems are short, and can be readily learned. After each recitation, it will be well to ask the children some questions on the customs of the country spoken of.

Have a number of copies of the Prayer made so that the whole Band can learn it, and recite it in concert.

THE MAY MEETING HOME MISSION PROGRAM

"Thus hath the Lord said unto me, Go, set a Watchman, let him declare what he seeth."—Isa. 21: 6.

Hymn 78—O Word of God Incarnate.

Prayer—For our Church in all its work; and for the meeting of the General Assembly, that it may be divinely guided in all its deliberations and decisions.

Transactions of Business—promptly dispatched.

Brief sketch of our Church.

The Message of the Lord to the Watchman—Ezek. 33: 7-11.

The Watchman to the People—the Enlarged Field.

Recitation—"The Morning Cometh."

Reports to the Watchman—Late Conditions in the Fields:

The West,

The Mountains,

The Colored People,

The Indians,

New World Foreigners,

Old World Foreigners.

Flashlights from the Tower—Quiz on the Work.

Hymn 585—"Watchman, Tell us of the Night."

Sentence Prayers—Of Gratitude and Petition.

NOTES.

The Transaction of Business should include a report by the Committee having charge of the Whirlwind Campaign for subscribers to THE MISSIONARY SURVEY.

The Brief Sketch of our Church will be found in the Calendar of Prayer for Home Missions—month of May.

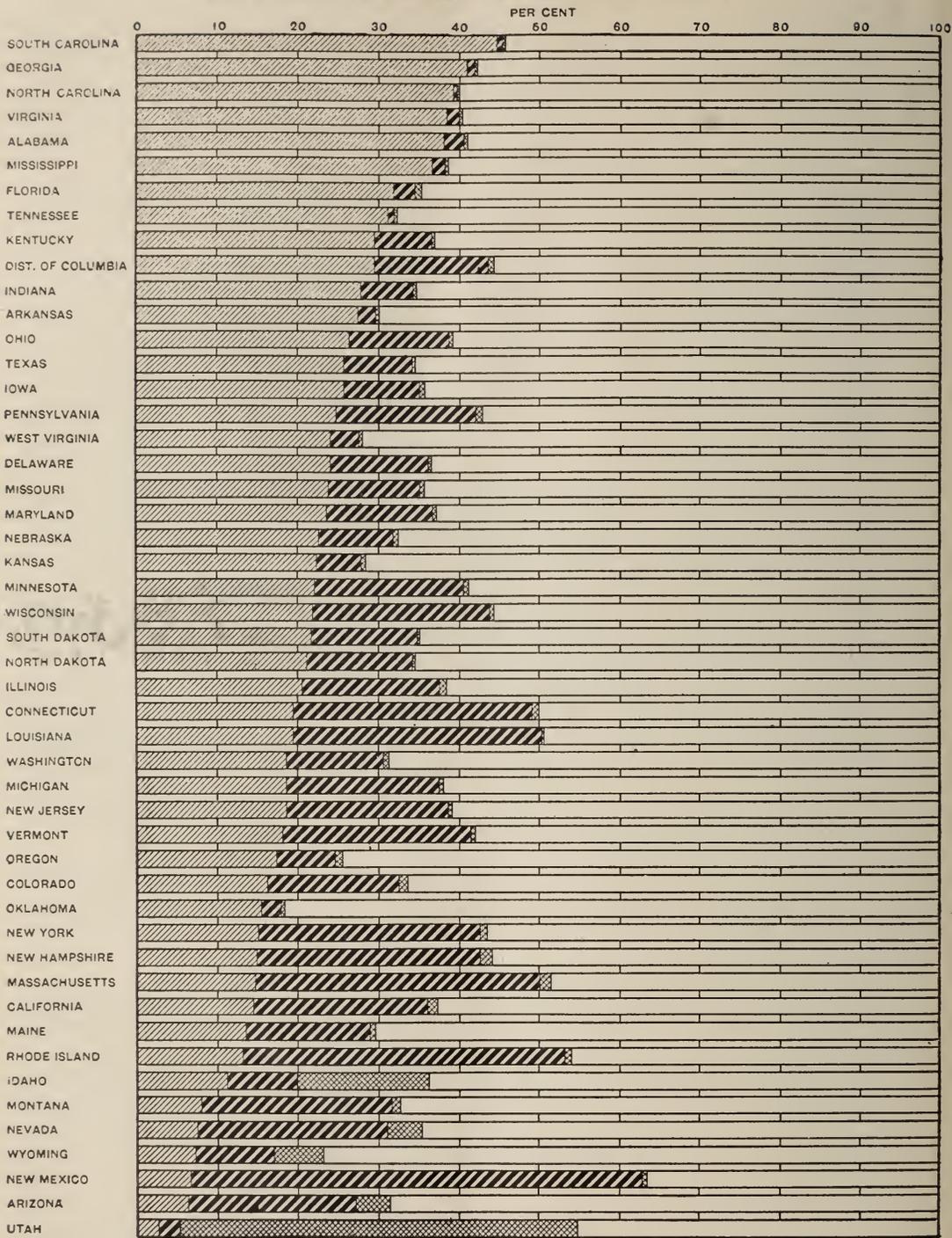
The Watchman to the People should be a brief talk on the enlarged and enlarging sphere of Home Mission work. See editorials and abstract of the Annual Report.

The various reports should be brief, not over two or three minutes each.

The last hymn may be sung as a duet, or responsively by all.

If preferred, this program could be adopted to the Texas plan described in the December MISSIONARY SURVEY, page 148. In that event the questions on each phase of the work given in Grandma Bright's Home Missionary Evenings (15 cents, Committee of Publication) could be used.

IS THIS A CHRISTIAN NATION ?



PROTESTANT
 ROMAN CATHOLIC
 ALL OTHER BODIES
 NOT CHURCH MEMBERS

The United States Government's Religious Census chart, made from results of the 1910 Census showing proportion of population of each State and territory reported as Protestant, Roman Catholic, and "all other" Church members, and proportion not reported as church members. It should be remembered that Roman Catholics in giving their church statistics, include "adherents" and all children, whether communicating members or not.—This plate is furnished to the "Missionary Survey" through courtesy of "Men and Missions."



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE NEW HORIZON OF MISSIONS

IN THE physical world the range of vision is dependent upon three things: the vantage ground occupied, the condition of the atmosphere, and the adjustability of the human eye. Standing on a low plain, the view is circumscribed; but on a mountain top, it is immensely widened. Yet even on a mountain height, the view may be affected by the haziness of the atmosphere. An American tourist climbing Castle Hill in Edinburgh, inquired of a bystander "How far can you see from this point?" With a merry twinkle the canny Scotchman replied, "On a clear day you can see all the way to the sun." Even with the best vantage ground and most favorable atmospheric conditions, much still depends upon the eye of the observer. Persons afflicted with "myopia" are described by Peter as those who "cannot see afar off;" while "hypermetropia" will not permit one to see anything near. The perfect eye is adjustable equally to the far and the near.

In the religious world the horizon of missions is ever expanding. In great missionary conventions or with the help of a man of large vision, the Church is continually extending the horizon of missions. As a Church we have ever taken special pride in our missionary zeal and enterprise; and yet in the last few years our vision has been tremendously quickened, that our former sight seems almost blindness. The opening of doors abroad suggested new possibilities, and the quickening of the heathen nations has clarified the atmosphere. Other denominations have assigned us a leading place in the

evangelization of the world; but the near future will doubtless make our present achievements seem like one awakening out of a deep sleep.

In the Home Mission Field, the horizon is also widening. For many years the need of the West was so overpowering that the Church scarcely heard of anything except Texas and Oklahoma, but even then it did not furnish the means necessary to the adequate development of this Frontier Work. In quite recent years little has been said of the West, owing to the enlargement of our sphere of work, and the expanding horizon in all directions.

The incoming of Foreigners into the South in great numbers was so sudden and rapid, that Missions for them sprang up simultaneously in several of our great cities. Then came the Soul Winners' Society, with its fifty missionaries, and a growing work, which it could no longer finance, and challenged our Executive Committee to enter doors which have been providentially opened wide to our Church. So the work expands and the horizon still widens.

The vision of needs and opportunities at our own door begins to loom large. The great Laymen's Convention at Chattanooga is awaking echoes for enlargement of the home base. The possibilities of our Church are beginning to startle us. "The day of small things" must not be despised, but the day of larger things is at hand! It is time to awake out of sleep! It is time to adjust ourselves to the new horizon of Missions!

A SKYWARD AND AN EARTHWARD VIEW AS APPLIED TO THE ANNUAL REPORT

AN EDITORIAL MUSING, AND A QUERY



Nothing is more heartening than a frequent look up into God's blue dome above us. A minute spent in sky-gazing may be the most profitable of the day.

The new offices of the Atlanta Committee, up on the fourteenth floor, furnish this recreation for its often tired workers. The editorial sanctum, in an outside corner room, is specially favored—with a far reaching view in two directions, extending out over and beyond the city to the encircling Georgia hills; and another outlook skyward, straight up into the clouds. Who would not rejoice in the fresh air, the sunlight, the breath of vision, the inspiration, the new hope, that come when eyes and thoughts are fixed upon the things that are above the earth?

There is an earth view, too. The busy marts of trade radiate from this corner as spokes from a hub; and there are incessant lines of traffic, street cars, wagons, automobiles; and men and women and children!

In a building opposite, intercepting part of the view, are the offices of the U. S. Weather Bureau. The roof is surmounted by a tall flagpole, on which are displayed the weather signals. This is the story the flags tell to-day: "clear weather and a rising temperature." The white square indicates fair weather; while the black pennant, a "temperature flag," placed above the square promises a rise, or below, a fall in temperature.

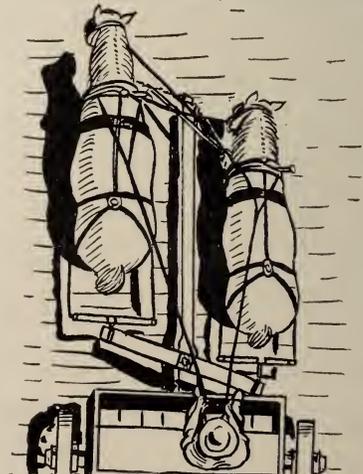
But to-day signals and weather do not agree. It is raining now, and is chilly and raw. Yet, all the while those brave

strips of bunting flaunt defiant promise in the face of present unfulfilment.

These dreary climatic conditions in the physical world had recently their counterpart in the hearts of those charged with the responsibility for the aggressive Home Mission work of our Church. The receipts of the Executive Committee of Home Missions for the last month of the ecclesiastical year were so small that for many days a serious deficit was feared. It was seen certainly that the contributions would not reach \$190,000, the amount named by the General Assembly as the minimum sum required for the work. And, added to this, was the discouragement that the Semi-Centennial Church Building Fund of \$100,000 had been overlooked except by a few true friends who see the needs. What help then could be promised to the workers everywhere, that the work might not be sacrificed?

While the books have been closed without actual deficit, it is evident that unless the Church increases its gifts to this department of its work, there can be little progress.

Glancing outward, there are the signal flags, still loyal to their faith in the official forecast. Shall we, whose forecaster



is the Lord of the Church, doubt His ability to care for His own work?

Looking earthward, a team harnessed to a load is seen creeping along. One horse is straining every muscle to its task, while the other lags, a weight instead of a help. The load is moving, but so slowly!

There seems little connection between horses bearing or shirking their loads along a city street, and bunting waving in the free upper air. But there is a connection; a close connection!

"Clear weather and rising temperature" have come in a material way to our people—the South is enjoying peace, prosperity, and security. "What shall I render unto the Lord for all His benefits toward me? I will take the cup of Salvation

* * * I will pay my vows unto the Lord." He has fulfilled His part * * * He has endowed His people with ability to carry on the work entrusted to them—is each one bearing his part of the load?

The Lord's work will be done; He has so ordained; and He has promised strength and help to those who do it—shall we work, or shall we shirk? Will you be a partner of the Lord Christ, a yoke-fellow with Him in bearing this blessed load—the "cup of Salvation" to the needy in our own land? Will you help, during this new year, to translate into a present-day financial forecast for the Assembly's Committee, the confident message of our Heavenly signal flags: "clear weather and rising temperature?"

HOME MISSIONS A TEST OF INDIVIDUAL FAITH.

J. H. MITCHELL

Landrum, S. C.

THE Home Mission enterprise is a test of every denomination's faith and of the faith of every church; and so far neither has been equal to the test. A part of each denomination has stood the test, and some of the churches. But the supreme test is the test of the individual.

Home Missions is an enterprise that appeals neither to the weak nor to the narrow. It is a call for the qualities of the Christian statesman. It tests the ability of each Christian to invest money and prayerful interest beyond the bounds of his own community, where none of the influences operate that are so often supposed to be religious. There is no personal contact with the need, to arouse sympathy or pity, no hope of reflex returns from the investment. This is a task that calls upon each one to divest himself of personal interest, of un-Christian self interest, and serve simply in the capacity of a Christian.

It tests the individual's ability to believe in the future of other people in other States, and in other social conditions, and to be solicitous for their spiritual welfare. He is asked to be non-factional, non-sectional.

It tests his ability to distinguish between temporal prosperity and religious prosperity. He is called upon to see that a country can be on the eve of great political power and great moral and social influence, and already coming into the possession of great wealth, and still have *an urgent and rightful claim upon him for the development of spiritual values, without which material wealth is a curse.*

He is called upon to see the Home Mission enterprise as a basis of world-evangelization. He must save his own country for the world's sake. Our missionaries cannot Christianize heathen nations unless they can show them a nation that Christianity has saved.

There are other points in which the individual is tested, but they may be summoned up by saying that to support Home Missions one must be a man in Christ Jesus, not a babe. He is asked to be the strong brother, not the weak. He is asked to be Christlike.

And this, and whatever else may be said in this line, points to the greatness and worthiness of Home Missions.—Our Home Field—*Southern Baptist.*

WESTERN NEGLECTED FIELDS

UNDER the auspices of the Home Missions Council, a deputation consisting of representatives of all the leading denominations was sent throughout the West, to investigate conditions and ascertain whether there was overlapping of work and overchurching of communities.

stances of this kind, without searching for them over the range of a continent, but no argument can be based upon these abnormal cases. Explanations are easily made which satisfy the rational mind that there is no larger percentage of overchurching than must necessarily exist, in view of all the conditions involved.



WESTWARD HO!

After thorough work and exhaustive research, these men have made their report, under the heading "Western Neglected Fields." From this published report, signed by Rev. L. C. Barnes of the Baptist Church; Rev. H. C. Herring, of the Congregational Church; Rev. I. N. McCash, of the American Christian Missionary Society; Rev. Ward Platt, of the Methodist Church; and Mr. J. E. McAfee, of the Presbyterian Church, we are giving the following facts, quoting the language of the Report:

IS THERE OVERLAPPING?

"It was the opinion apparently of the majority that there is decided overchurching, chiefly in the small towns. In many cases, however, the situation is due to the expectations which have failed to be realized, that the town would grow so as to require the various churches. In not a few instances the population has actually receded."

Such discoveries were naturally to be expected. Everyone knows of a few in-

ONLY APPARENT.

"In many a town, the overlapping is more apparent than real. A continent trotter on a run through a town of 1,000 people, counts seven church belfries, but if he only knew it, four of them are to accommodate recent comers from four quarters of the earth, who cannot yet understand the Word of God in each other's tongue. Another is of some trivial, half pagan sect, for which organic Christianity cannot be held responsible. There are substantially but two churches in that town, one Roman Catholic and one standard Protestant Church. Often, too, churches in small towns minister to considerable districts of surrounding country. The opinion was frequently expressed that there might be and ought to be more of this."

Men go to India to find missionaries and converts, and an impartial observer can find them by the thousand. Others go to shoot tigers, and find no missionaries, but return to slander Christianity. Some critic will find a town of 1,000 people, with a half a dozen churches, and deride denominations for overchurching, making this one exception an

excuse for denouncing a general situation which does not exist. Conscientious investigators find in the same town only apparent overlapping. As a matter of fact, several of these so-called churches are "freaks," while two or three churches are all that really count, and are all needed in the interest of Christian Civilization.

DESTITUTION DISCOVERED.

"The term 'Neglected Fields Survey' was more than justified; it was made imperative. The strictly rural regions are fearfully neglected. This is ominous when we remember that the strength of our religious ancestry was on the farms. We must await the School-district Survey for comprehensive and authoritative facts, but many estimates like the following were brought to our attention:

"In one State 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that State, 40 x 400 miles, has been homesteaded during the last two years and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that State, thus thrown open, will be occupied in the next five years. One rich valley of the State, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one church.

"In another State 14 counties were said to have but three permanent places in each for worship. One county in still another State has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same State has a purely rural population of 18,000, yet only two or three of its 65 school districts have regular services; both these two counties, though not in Utah, are largely Mormon. Literally, thousands of foreigners in all of the States surveyed never hear the Word of God.

"The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign-born is as great in some Western States as in New York, and larger in some Western communities than in New York City or Boston. Thousands of Indians were found who are sun-worshippers and pagans, and have never heard of Christ. The 'Inland Empire,' a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran."

Overlapping? Apparently some. Over-looking? In evidence everywhere. Some

lay the emphasis on the first; others on the latter; but rational minds and the best type of Christian will see each in its proper proportion.

STARTLING STATEMENTS.

"Among Orientals on the Pacific Coast the Deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the Gospel back to their native province of Canton. Reports, with indubitable proof, show that more effective work has been wrought by these returning Christian Chinese for their country than by all missionary boards laboring in that province.

"One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient.

"In some session of each Consultation Day, testimony was given by from four to nineteen persons who were acquainted with people residing in neglected territory, who had grown to maturity without having heard a sermon, or having had a reasonable opportunity to hear the Gospel. One informant said "Young people live to maturity, and die within thirty miles of San Francisco with no religious privileges." Another knew of persons in Wyoming eager for church privileges yet permanently residing forty-two miles from any church."

The Deputation thus concludes:

CONCLUSION.

"Our recommendations are not in the direction of union churches, missionaries or missionary societies, but in the direction of practicable co-operation involving increase rather than decrease of denominational activity.

"The course of the Home Missions Council is clear. Our one business is to push the Christianization of America through the established church agencies. Co-operation is essential in doing this. Keeping the issues clarified and simplified, so far as we are concerned, we should follow a steady policy, and adopt vigorous measures for accomplishing two ends; one is, the prevention of wasting

by competition missionary funds, workers and interest; the other and paramount end is the establishment of efficient co-operation among evangelical denomina-

tions so as to meet the unmet spiritual needs of America and bring about the establishment of the Kingdom of Heaven here."

THE EXPANDING WEST

IN A letter urging greater co-operation on the part of the Executive Committee of Home Missions in the work of Western Texas Presbytery a work that is expanding, needy and most promising Rev. J. R. Jacobs, who has recently gone to the Pine Street Church, San Antonio, writes:

"The whole region covered by this Presbytery faces utterly new and marvelous conditions, from which arise one clamor of urgent call for most imperative needs.

"Leave out of consideration the near opening of the Panama Canal, whose quickening touch we will surely feel in common with so many other quarters, and whose first pulsations are already here—but take things purely local in our bounds—the near completion of an ocean port at Aransas Pass off Rockport and Corpus Christi; the hundreds and hundreds of miles of new railroads pushing in that direction and others, now building actually, or financed ready for building; the vast irrigation work costing untold millions, constructed or constructing, and meaning dense populations round about them at no distant day; and all together, meaning more towns, more centers to be manned, and held up in their early history.

"I say, we here must call more largely on our Presbyterial Home Mission Committee—on this Committee, now so encompassed, so economizing, so behind already, and so needing at least \$2,000 a year more than it is receiving adequately to carry on and press its present work and outlook; or this work of exceptional promise and importance must be sacrificed."

That Rev. Mr. Jacobs is a most competent judge of the future prospects of a place, his unusually fruitful ministerial labors of over three decades proves. Having been a seminary mate of the Senior Secretary of Home Missions, perhaps Brother Jacobs' work has been followed a little more closely than the work of some others. The Church has still its "Heroes of the Cross in America," men who daily meet discouraging conditions, but not with discouragement—who see

in these conditions an opportunity to achieve new conquests for the Master whom they serve with so much zeal and faith. God has given him remarkable success in developing feeble churches—here is a brief chronicle of his work:

His first charge in Texas was at Corpus Christi, where he found hardly thirty members, nearly all female, and but one officer. After four years labor he left a church of 100 members, and a full session and diaconate of strong men. Then one and a half years were given to evangelistic work. The Hillsboro church, his next pastorate, was in four years practically re-organized, and its membership and Sabbath School much increased. Broken in health, he then took the charge at Vernon. In two years, his health was thoroughly restored, the Vernon Church had grown from 25 to 100 members, and a good lot bought and built upon. Now came the great historic drought of that region, which continued for five years, well nigh depopulating for years following many Pan Handle counties contiguous. Mr. Jacobs next accepted a call to San Marcos, remaining about eleven years. Again the church grew, a manse was bought and a church lot, on which the present handsome building was erected furnished and paid for in full. Before coming to San Antonio, his last work was in the Alice field. In two years, the Keysville Church grew from 10 to 60 members, and became strong enough to support a pastor for all his time; while at Alice the church was built, furnished, and paid for. The Sinton congregation also built and moderately furnished its Church for present use. But these charges did not absorb all his energy, for Brother Jacobs also engaged in much missionary work at neighboring points.

Is all this no argument for a more generous response to the appeal of the

General Assembly for a Semi-Centennial Church Building Fund, the need of which is so keenly felt? Shall we allow these men of heroic mold to bear the brunt of the battle, all the while waging

an unequal, and in some places a losing fight, while we selfishly ignore the claims upon us of this great and promising work?

TRANSFORMING A COMMUNITY

MISS FANNIE LEE CURDTS

SOME years ago Miss Emma Houston entered upon the mission work in Patrick County, Va., under the auspices of the "Soul Winner's Society." She "lived around" at first in the homes of the people, which of course involved much inconvenience and many hardships, and not until the spring of 1911 was the little cottage finished that was built by subscription. About this time I became associated in the work with Miss Houston, and in May we moved into the tiny home perched away up on the mountain side.

Society," as yet with no regular pastor. Sometimes the people have preaching once a month, sometimes not for several months. They are always eager to hear the Word and beg and pray continually for a regular preacher.

Rev. W. E. Hudson, Superintendent of Mountain Mission Work of the Southern Presbyterian Church, visited here in January, and one of the men voiced the opinion and wish of the whole community when he said "If we had a man like that living among us I believe we'd be better people."



MOUNTAIN VIEW COTTAGE.

Work in the mountain section of necessity involves much walking. It proved more than I could stand, and personally I think it is too hard for Miss Houston. Certainly she deserves, after a life devoted wholly to others, to have little comforts given her. Wouldn't it be nice if some friend were to donate a horse to this station.

About half a mile from the cottage is a neat chapel built by the "Soul Winner's

Classes are held on Sunday afternoons at Clark's Sunday School, named for Mr. Wiley Clark, one of the most progressive citizens of the county, who was largely instrumental in building it. The organ presented to this school by Misses Houston and Keigwin is a great attraction. Our mountain friends love to sing the good old hymns, and indeed it does one good to hear such heart-felt praise and thanksgiving ascending straight up to Heaven.

For a long while there was a poor apology for a school here, held in a most dilapidated little hut. I wish that I could show you a picture of this shanty, and then one of the present school house; so that you could appreciate the difference.



ENJOYING THE COTTAGE.
From left—Misses Houston, Bell, Files and
Curdts.

The location for the new graded school is most beautiful. The house was built during the past summer, the county paying half for the expense and the citizens the remainder. The school is equipped with patent desks, wall maps, etc. The teachers, Miss Mary Sanders Jones, and Miss Yates are progressive, intelligent Christian women, and have contributed much toward the refinement and culture of this section.

Several of the children have recited the Shorter Catechism, and numbers have memorized the fourteenth chapter of John.

This progress, general uplift and onward movement date for the incoming of the Soul Winner's Society.

Norfolk, Va.

In explanation, we would add that Miss Curdts, a young lady from Norfolk, Va., who is deeply interested in all Christian effort, went to Patrick County last spring as an independent worker. Just at the time she joined Miss Houston, the little cottage was finished, and her father very generously completed its furnishing. The work, however, proved too hard for Miss Curdts, and with sincere regret she had to leave these workers and people to whom she had become greatly attached.

“SUNSHINE PATCHES”

WITH the right sort of person the distance is short from one helped to a helper. This fact is emphasized by the following letter written to Dr. Guerrant by Mrs. Wood, wife of the principal of Ebenezer Mission School at Del Rio, Tenn., a Mission of the Soul Winners. That the letter is a personal one, and not intended for publication, gives it all the more force.

Our “Sunshine Band of Little Gleaners” is rapidly growing in numbers, Christian zeal, and desire to live up to our motto, “Live for Others.”

God has blessed us wonderfully and we want to show our appreciation by doing something which will advance His cause and kingdom. The children, of course, need some definite work that will call forth great enthusiasm, and strengthen their faith in the Father they are learning to serve so whole heartedly.

About twenty boys and girls are praying that God will give us just the work he would have us do. We want to support a child in the Highland Orphanage, some bright boy or girl, who has the making of a strong, Christian man or woman. This child will have the prayers and interest of many other little mountain boys and girls, and in our minds, be dedicated to Christ for the upholding of the dear people of the Mountains.

The children are going to plant patches of potatoes, corn, beans, etc. These will be called “The Sunshine Patches,” and will be prayerfully and faithfully cultivated; and the money received from the produce will be given toward the support of “Our Missionary.” We will try to sell more Galax, holly, and curios, or in some way raise the money to support the child this summer.

Now, we are *very much in earnest*, and want you to say whether you approve this plan, if so, please select the child for us. For myself, I would prefer a boy; but we'll leave this entirely with you.



HANDSOME YOUNG PEOPLE OF THE MOUNTAINS.

Our work is doing nicely, and we are just so happy and thankful when we see the progress being made by these precious boys and girls. Boys, who a year ago were ashamed to be seen reading the Bible, are now proud

to be called "faithful Bible students," are leading in public prayer, and taking an active part in the work of our Band. All our hard work is doubly recompensed.

INDIAN PRESBYTERY

THE Indian work of our Church is among the Choctaws and Chickasaws in Oklahoma. It is organized as Indian Presbytery, composed of 19 churches and 10 ministers (4 whites and 6 Indians).

Encouraging progress has been made during the year, though the work has suffered severe loss in the death of Rev. J. Y. Collins, of Grant, Okla., one of our faithful veteran white missionaries; and of three full-blood Indian preachers, Revs. Eastman Cole, Willis P. Brown, and Ben Roberts.

A valuable addition is Rev. E. Hotchkin appointed evangelist to the Indians. Mr. Hotchkin has been for some years associated with Durant College and had a prominent share in the enlarged usefulness of that school. He is the third generation of Indian missionaries, his grandfather, Rev. Ebenezer Hotchkin, going as a missionary in 1826 to the Choctaws in Mississippi, and moved with them in 1832 to Indian Territory. As might be expected, the new evangelist not only thoroughly understands his "brother in

red," but loves him, and is untiring in his efforts to bring the Indian people to a knowledge of Christ, and to promote their uplift through Christian schools.

Mr. Hotchkin reports a new organization at Locust Grove, near Hugo, soon to have a good church building, largely through the kindness of American friends there, the pastor of which is Rev. J. P. Gibbons; and the dedication without debt of a handsome church building at Matoy, served by Rev. W. J. B. Lloyd, who has been for over forty years a devoted missionary among the Indians.

During November and December big camp meetings were held at several Indian churches, which in spite of bad weather were well attended. The Word was preached to attentive congregations, and there were some accessions to the church. The meetings at Beach were specially successful, and among those present was Rev. James Dyer, probably the oldest Indian preacher in the Presbytery, now over eighty years of age, and who often walks twelve or fifteen miles to a meeting. He never misses an appointment.



THE CHURCH BUILDING AT GOODLAND AND A PORTION OF THE SUNDAY-SCHOOL MEMBERSHIP.

At the last meeting of Presbytery at Yanush Bok (Buffalo Creek) two young men, full blood Indians, were set apart to preach the Gospel to their people.

It is hoped that before the next meeting of Presbytery at Good Springs, a full-blood Indian Church near Old Pigeon Roost, one of the old mission points, we shall have another most valuable addition to the work, Mr. R. M. Firebaugh, who graduates this year from Union Theological Seminary. Mr. Firebaugh has decided to devote his life to missionary work among the Indians.

The accommodations at Goodland School

are still insufficient for the number, who beg admission, and some improvements in the equipment are also greatly needed. The annual attendance is about 100 Indian children, most of whom are orphans and destitute. Our self-sacrificing missionaries there have a right to expect from the Church more generous co-operation in their work.

Durant College, which has developed into the Oklahoma College for Girls, with a valuable plant, has 108 girls enrolled, over half of whom are Indians. But the debt upon the building is greatly retarding the work.

MEXICAN BORDER WORK IN TEXAS

OUR American evangelists laboring among the Mexicans in Texas remain the same: Revs. Walter S. Scott, R. D. Campbell, and C. R. Womeldorf, and their wives.

While there have been a few changes in the personnel of the native pastors, the

number remains the same. In the death of Licentiate Guillermo R. Penn the work suffered a great loss. There are, however, more candidates for the ministry than last year, and two other young men are ready to be enrolled as candidates, nine in all. This is, of course one of the

most hopeful indications of the growth and permanence of the Texas-Mexican work, though increasing at present the responsibilities of the Presbytery.

Friends of the Mexican Mission have provided funds for building two new chapels—at Cotulla and at Mercedes, Texas. The American Presbyterian organization at Mercedes is itself a Home Mission church, and though without a

building of its own, contributed liberally to the Mexican chapel, both in money and actual work. Here a day school, Sabbath School and preaching services are regularly held. Rev. S. M. Glasgow, who had a large share in this unique gift, states that the Mission is proving a stimulus to the Home Mission church which has undertaken its support.



THE MEXICAN MISSION, MERCEDES, TEXAS.

Rev. S. M. Glasgow, the Day School Teacher, Bible Woman and the Children.

Work has been begun in Karnes county and at Helena; and at Austin it is hoped to place an evangelist soon. As far as possible, Mexican students are placed in communities where there is a nucleus, but no regular pastor is yet available.

The interest of the entire Presbytery is now centered to a large extent in the Industrial Institute at Kingsville, whose doors must open to students to October. Dr. J. W. Skinner has accepted the presidency of this institution, and is actively

engaged in canvassing for funds to begin the immediate erection of buildings.

This has been a year of hard work and great privation for all in the Texas-Mexican work, and probably the year of smallest harvest for years. Especially have our native Mexican workers had to endure severe hardships, because of the short crops and consequent disintegration of congregations. Yet it has been, too, a year of encouragement, for as a result of this dispensation nuclei have been

formed in many places for possible new congregations; but while "self support" has suffered an alarming setback, the spirit of self support has had encouraging development.

Our Church has been more successful than any of its sister denominations in

reaching the Mexican people in Texas, but enlarged support is urgently needed, or the future growth of the Mission will not only be greatly retarded, but the work will be seriously injured. We have the workers in preparation, our prayer is for funds to "send them forth."

PREACHING THE GOSPEL TO THE SLAVES BEFORE THE WAR

REV. J. H. McNEILLY, D. D.

AS EARLY as the middle of the eighteenth century the great Presbyterian evangelist, Samuel Davies, gathered large congregations of slaves at his preaching points in Virginia. And Dr. Archibald Alexander, at the beginning of the nineteenth century, was also deeply interested in his work for them. Afterwards we find Presbyteries laying upon pastors the duty of evangelizing the Negroes. Other denominations also recognized the responsibility of the Church in their behalf, so that Episcopal Bishops, Methodist Conferences, Baptist Associations, urged their ministers to a faithful performance of the duty. As a consequence, large numbers of slaves were gathered into the churches with their masters.

There were two distinct conditions in the South in reaching the slaves with the gospel. In the farming regions there were few who owned more than ten to twenty slaves; and these were generally part of the home, and were identified with the churches of the white people. But in the planting regions sometimes there were as many as a thousand or more on one great plantation, cultivating tobacco, cotton, sugar, or rice. These were of course in large measure separate from the planter's family, and the problem of reaching them effectively was dependent on the willingness of the planter to allow preaching to them. At first there was no opposition, but in many cases hearty co-operation. But after the abolition agitation began, and attempts were made to stir up discon-

tent among the slaves, many masters refused to countenance efforts for their evangelization. However, the prudence of the Southern ministers and the very general sentiment among the Southern people that the gospel is not to be withheld from any soul, overcame the prejudices of the owners of slaves, and the ministers had full opportunity to preach on the plantations and to congregations of Negroes gathered from the farms. In many cases planters built comfortable chapels on their plantations, in which they worshipped with their slaves.

The Methodist and Baptist Churches were very active and successful in the work of preaching to the Negroes. The Methodist Church, in 1829, inaugurated a system of plantation missions, which was first suggested by two South Carolinians, Hon. Charles Cotesworth Pinckney, of the Episcopal Church, and Mrs. Bearfield, a pious lady of the Methodist Church.

Under the wise and zealous leadership of Bishop William Capers of the Methodist Church, the work extended until it covered the whole planting region of the South. The system in general was to combine several plantations into a circuit, to which the Conference appointed a preacher. These ministers were men of ability, of tact, and of earnest piety, and they were largely supported by the planters, who were often of various denominations, or of no church connection. Sometimes a planter had a preacher's entire time and supported him entirely. The successor of Bishop Capers in directing this great work



THE COLORED MISSION, SELMA, ALABAMA.

was Bishop James O. Andrew, a man of deep piety and godly zeal. And it is the irony of history, that the Methodist Church was divided, because the Abolition section would not accept this man as Bishop, for the reason that he was a slave holder—although he was devoting his life to giving the gospel to the slaves.

It is estimated that from 1829 to 1864—thirty-five years—the Methodist Church expended \$2,500,000 in these missions, and gathered into their Church over half a million souls. In 1865 they numbered a quarter million. The Baptist Church had gathered probably an equal number, although their statistics were not as thoroughly kept.

The Presbyterian and Episcopal Churches, while not gathering in such large numbers, did remarkably efficient work in training and developing the religious character of the slaves under their care. One of the greatest of Presbyterian preachers, Dr. John L. Girardeau, devoted his whole ministry to his large Negro church in Charleston, S. C. Bishops Meade of Virginia and Gadsden of South Carolina, were active in promoting the work in their respective dioceses.

In many of the large churches galleries were built for the accommodation of the Negroes; and in the cities the afternoon service of the churches were for them, and were very largely attended by them.

The most trustworthy estimate that I have seen, places the total number of Negroes in the South brought into the Kingdom of God in the course of about forty years, as full 1,000,000; and the amount expended by Southern Christians for work among them at \$4,000,000.

In view of the false impression current in some sections, that the South treated her slaves simply as chattels, the fact should be known that no distinctively missionary work has ever been more successful than the South's effort to evangelize her slaves. And the United States Government, by making them citizens, confessed that the institution had elevated the Negroes from savagery and barbarism to manhood.

The above is condensed from "Religion versus Slavery," by Dr. McNeilly, which is recently off the press. This book should be read by all who desire to have an understanding of the work of Southern Christians before the war for the evangelization of their slaves.

Nashville, Tenn.

“The Morning Cometh”

HABUKKUK 2:1

Mrs. Susan Leland Baker

Ho, Watcher, on the forward battle field!

Ho, Sentinel, who warns the sleeping host!
What of the night? Riseth the Morning Star?

“The morning breaketh; each one to his post.”

Call up the forces; sound the bugle clear.

The eastern day proclaims the coming King.
Hark! the great army, footsteps drawing near;
Already loud the Hallelujahs ring.

Lift high the banner; shout the message free—

The world for Christ! Forward the firing line;
There must be no delay; Heed the order—
“They that turn many shall in glory shine.”

Watchman, thy vigil's ended; hie thee home.

Thy search-light heralded the glorious dawn;
The morning breaks; the shadows flee away;
Victory is sure—Our King is marching on!

Randolph, Va.

HELP NEEDED FOR THE CUBAN MISSION

REV. P. H. HENSLEY, JR.

AT THE beginning of the present ecclesiastical year, the work in Ybor City faced a discouraging and difficult situation. A strike of seven months duration has scattered and embittered the people and virtually made it necessary to begin the work anew. This, of course affected attendance on the services, though a number have been faithful and regular. The Sabbath School has been the most promising feature of the work. For some months a second Sabbath School was carried on in another section of the city in a private house, but had to be discontinued when the family moved. A class of Cuban children has been organized in connection with the Tampa Heights Presbyterian Sabbath School, with Mr. Tournade as teacher.



A number of entertainments and programs have been given during the year. Rally Day, Easter, Thanksgiving, Christmas and other occasions have been observed with appropriate and carefully prepared programs. Our Sabbath School has been represented in a series of W. C. T. U. medal contests, and lantern slides have been used in a number of services. A children's society has been maintained for the greater part of the year and a day school during the four summer months.

A small nucleus of adherents has been gathered that will be organized into a church as soon as the way is clear. The shifting character of the population makes progress exceedingly slow and uncertain. Yet there is ample reason to believe that when permanent equipment is provided much will be done toward making the work a permanent factor in the moral and religious life of these people.

As I write, the labor situation is acute and distressing. Thousands of cigar-makers have been out of work for weeks, and some for months, and the factories have no work for them. I have had to devote almost my entire time for the past three weeks to relief work. The worst feature of the situation is that it does not promise to improve for some weeks to come.

Tampa, Fla.

EXTENSION WORK IN THE BIRMINGHAM DISTRICT

FOREIGN missionary work has been thrust upon the churches of the Birmingham District, where are found 16,000 foreign-speaking people, representing eleven nationalities.

Some there are, of course, who see in this condition a deplorable state of affairs; others there are to whom it is a God-given call to bear the Good Tidings to those in their midst "out of every kin-

dred and tongue and people and nation."

A good beginning has been made, and already much has been accomplished through the co-operation of some individuals, societies, and churches, with the assistance of the Atlanta Committee. But many are yet untouched.

Rev. J. A. Bryan, superintendent, has given a summary of this extension work during the past year:

In the five mission Schools, 132 pupils are enrolled in the day and night schools, and 117 in the Sabbath Schools.

At Ensley good progress has been made, and Miss Flora L. DuBose reports encouraging attendance on the Sabbath School. The chapel well equipped for work, is paid for. The sewing school has attracted boys as well as girls.

There is a successful Kindergarten, too, conducted by Mrs. M. Hood, where the little ones are taught to be truthful, honest and sincere; to pray to God, and to love and trust Jesus.

At the night school taught by Miss Agnes Avery, the attendance is excellent, embracing old and young people of several nationalities. Many have been im-



SOME OF THE CHILDREN FROM THE SCHOOL AT STEEL MILL QUARTERS.

In this group are Italians, Slavs, Hungarians, Russ'ans, Poles, and Americans.



ENJOYING A CANDY PULL.

Italian Children from the Pratt City Sabbath-School.

pressed, we hope, with the desire to be Christians.

In the schools of the Steel Mill Quarters, Mrs. W. H. Williams teaches children of five nationalities. They are orderly and attentive, and the improvement in the neighborhood has been so marked that the police are thankful for the change.

Sabbath and day schools have been conducted also at Pratt City, where Miss A. L. Sparks is the teacher and missionary. The attendance is very good and the work is promising.

Rev. C. Barana assists in the Italian work, holding night services at Enslay, the mining camps, and other places.

Many New Testaments and tracts have been distributed in various languages. These are read by young and old. While we cannot win many of the older people, they are much interested in the progress of their children. Our special effort must be to reach the young.

Mr. L. N. Blackwelder, one of our consecrated young men attending the Southwestern Presbyterian University, will be with us three months this summer. He expects to give his life to Foreign work at Home.

The many nationalities to be reached and their frequent changes make this a difficult work, but it is being greatly blessed; and we ask that you will pray for it, work for it, and give to it.

CHRISTIAN ALCHEMY AT KANSAS CITY

THE following facts and figures will show the multiform activities of the Kansas City Italian Mission, and the acceptance which this work is meeting on the part of the people whom it is helping to become real Christians and worthy Americans:

Rev. Henry Sartorio, native pastor; Miss Elizabeth Haren, kindergartner; Miss Smith, teacher of sewing, etc.

Preaching services, Sabbath morning and evening in Italian; average attendance about 100. Twenty-seven members were received from this Mission into the Central Presbyterian Church during the past year.

Sabbath afternoon Bible School, English and Italian. Attendance about 125, with Adult Bible Class of 27.

For six months of the year open air meetings are held outside the building, for which music is furnished by a string band of Italian men, members of the Mission. These meetings are very popular.

English class for men, Rev. Mr. Sartorio, teacher, two evenings a week; attendance about 18.

English-Italian class for women, taught by Mrs. Sartorio, two afternoons a week; average attendance 20.



NICK RODONA.

A 12-year-old Italian boy, a hard worker and a faithful attendant at the Pratt City Mission.

The Sewing School, held each Saturday is attended by 60 to 80; taught by Miss Smith.

In the Kindergarten about 80 children gather each week except Saturday, where they are taught and trained by Miss Haren.

The Italian colony in Kansas City is rapidly increasing in size and importance, and this Mission, connected with the Central Presbyterian Church, represents the only Protestant work of an Evangelical nature, among these people.

PREACHING THE GOSPEL TO THE HUNGARIANS IN VIRGINIA

THE brief account of the labors of Rev. John Ujlaky among his Hungarian countrymen in Virginia, which appears in the Annual Report of the Executive Committee of Home Missions, is from a report furnished by Rev. Geo. H. Gilmer, superintendent of Home Missions in Abingdon Presbytery.

Mr. Gilmer adds that Mr. Ujlaky is a very busy man, preaching two or three times every Sabbath to his various congregations; and that he has frequent calls to baptize the children of his people, and to bury their dead. One great obstacle that he meets is the habit of drinking,

that is so universal among the men. This work greatly needs the prayers and the more real interest of our people.

In closing, Mr. Gilmer mentions an incident that we hope is unusual in that section: "I preached last Sunday at Jedd, a mining town in McDowell County, W. Va. A man, a native mountaineer, forty-five or fifty years old, said to a friend on leaving the church: 'That is the first sermon I have ever heard in my life.'"

Is not this an arraignment of the Church of Christ for failure "to preach the Gospel to every creature" within our own borders?

AMONG THE SLAVIC PEOPLE IN TEXAS

The work formerly carried on among the Bohemians in Brazos Presbytery, by Rev. J. Mikovsky, has been transferred, as our Church had no other organized work among these people, to the new Bohemian Presbytery of the Presbyterian Church U. S. A.

At the same time that this transfer was made, Brazos Presbytery received under its care Andrew P. Ivanyshy, who has since been ordained an evangelist among the Russians and other Slavic peoples at Pierce and adjacent points. There are at present over one hundred families,

and more are coming in constantly, most of whom are Greek Catholics.

Mr. Ivanyshy is partly supported by the owner of the ranch employing these men. The people speak practically no English, and seem to be rather suspicious of American people and institutions, so that it is absolutely necessary that any religious work among them be conducted by one of their own or a kindred nationality.

Sabbath School and regular preaching services are conducted at three points, and though the work will necessarily be slow, we are hoping for permanent results.



FOR THE JUNIORS

A GIVE-UPPITY GIRL

O MOTHER, I want to put something into the missionary box," cried Mabel, after the ladies left who had come to talk over the matter with Mrs. Raymon. "Alice Hay told me about it on the way home. She says there's a little girl just our size, and she's going to send her some things. What can I do, mother?"

As Mabel was out of breath by this time, her mother had a chance to say a word.

"It depends on yourself, Mabel," she said "What would you like to do?"

"It would be splendid to give her a new dress like the one you've promised me. O mother, do give me the money now and let me buy it myself. How pleased the little missionary girl will be, 'way out there!"

"But, Mabel, you said you wished to give something. I have already given or promised everything I can possibly spare. I shall have to go without some comforts for myself to do what I wish, and if I gave you the money it would only be my giving more, and not your gift at all."

Mabel's face fell. She had only thought how "splendid" it would be to take some money and buy a frock for the missionary girl.

Mother thought silently a few moments, then said: "If you really wish to give something, you might give up the new dress, which you do not need very much, and then the missionary girl could have one with the money yours would cost. I will give you that, and it will be truly yours. If you are willing to give *up*, you can give *out*, and see."

"But, O mother, I'm not a 'give-uppity' girl," cried Mabel with trembling lip. "I want the new dress myself so much. Isn't there any way but this hard way?"

"Often the hard way is the only one," said mother. "And Mabel, the 'give-uppities' are often the very truest givers of all."

Mabel "went away sorrowful," not because she "had great riches," but because she felt so poor. How dreadful not to be able to give because one had not enough to keep and give, too. She had not found out how beautiful it is to give without keeping.

That night, around the evening lamp, Mabel's mother read the letter from the missionary's wife, which the ladies had left with her that afternoon. There were no grumbles in it, not one, but that missionary mother just had to tell what they had been doing without, because those who were to help her had asked. She told her about her young daughter Miriam, and how hard it was to face the sharp prairie winds without the warm clothes she needed, for she had outgrown all the old ones; and yet the little maid was always cheerful, the missionary mother said.

"O dear! Poor Miriam," cried Mabel. "She's a 'give-uppity' girl, mother. She has to give up before she even gets anything. She's a do-without-er. I do believe," Mabel added slowly, "that I can give up my new dress for the sake of that 'give-uppity' girl."

Mother looked glad, but she said softly, "I think the little girl out there gives up and does without for Jesus' sake, and the sake of the poor people out there who need help."

Mabel's face grew very grave and sweet. "Then I'll do it, too, *exactly the same*," she whispered.

And when that box went off with a warm dress that was Mabel's "truly-own" gift, you couldn't have found a happier small person than this "give-uppity" girl. Alice Hay, who had plenty of money and gave it without thinking, did not seem half so glad.

Queer, isn't it, how giving up can be better than getting? But it depends on the reason for doing it.

Try it as Mabel did, and see.—"*Over Sea and Land.*"

ONE BRAVE LITTLE MEMBER

Ten little members sitting in a line,—
One dropped out, and then there were
nine.

Nine little members coming in late,—
One got excused, and then there were
eight.

Eight little members by command of
heaven,—
One forgot his duty, and then there were
seven.

Seven little members found themselves in
a fix,—
'Cause one didn't pay, then there were
six.

Six little members all of them alive,—
One moved away, and then there were
five.

Five little members felt right heartsore,—
One got discouraged, and then there were
four.

Four little members, all officers, you see,—
But the president resigned, and then
there were three.

Three little members wondered what they
should do,—

One said, "She didn't know," and then
there were two.

Two little members felt all undone,—
One went away crying and then there
was one.

One little member stood all alone,—
But she didn't feel discouraged, and she
didn't moan;

She just went to work with a will and a
way,
And she worked right along from day to
day.

Until she won every member back.
And the fund in the treasury did not
lack,

For of boys and girls there are always
a-plenty,
And instead of ten, they now number
twenty.

And you, little member, and you, and
you;

Can do what this one little member
could do;

If you'll work and pray from day to day,
And never get discouraged and stay away.

—*The Children's Missionary.*

A DOLLAR AND A SPEEDING

MRS. M. L. KENWORTHY

Fly, little dollar, winged with our love,
Bear to some hungry soul bread from
above,
Bread which will nourish the soul's
deepest need;
Go from our hands, "bread of heaven"
indeed.

Saddened hearts' gratitude, broad as the
sea

Thou, tiny atom, be measured by thee?
Nay, yet may our dollar, winged with our
love,

Work mighty wonders if blest from above.

Thou who didst sit by the blue Galilee,
Feeding the multitude gathered to thee,
In thy dear hands this dollar may prove
A wonderful power in its mission of love.

Ho! hidden dollars come forth and be
brave,

Start on your journey this lost world to
save.

Grandest achievements your dollars may
win,

Equip in the battle against error and
sin.

This were the loveliest world ever trod,
If more of the dollars were working for
God.

He gives us the dollars His plan to ful-
fill.

Be swift, then, ye dollars, to work His
dear will.

ABSTRACT OF ANNUAL REPORT OF EXECUTIVE COMMITTEE OF HOME MISSIONS.

FOR YEAR ENDING MARCH 31, 1912

The Executive Committee of Home Missions herewith presents its Annual Report, in discharge of its responsibility for the work entrusted to its care.

The most gratifying fact is the enlargement of the work continually, and the progress which carries us beyond any year in our history. The receipts for all purposes amounted to \$125,787.17 which is an increase of \$14,687.87. If, however, the totals for last year were consolidated, the amount for Home Missions, Colored Evangelization, and special Evangelistic work would aggregate \$129,333.89, which would indicate a decrease of \$3,546.72, compared with the previous year. Considering the fact that we have received this year practically no legacies, while we have been averaging for some years about \$15,000 from this source, which shows in reality an increase from churches and individuals; and remembering the further fact that there was no extra collection for Colored Evangelization as last year; and that the "Every Member Canvass" has not as yet been generally adopted, we regard our financial showing as not only gratifying, but very remarkable.

The distribution of our funds to the various departments has been based upon the needs and relative importance of each. There has been an overlapping of departments to such an extent that it has been impossible to maintain a sharp distinction between them. Some Presbyteries use their appropriation for both foreign-speaking and colored people; others have work among both mountaineers and foreigners; nevertheless the following statement will show approximately the expenditures upon each phase of the work.

In round numbers, substantially correct, the Executive Committee is aiding in the support of 400 missionaries (not counting their wives), 600 churches and missions; receiving about 3,000 into membership in these Home Mission churches on profession of faith, and perhaps as many more by certificate.

As the consolidation of Colored Evangelization and Evangelistic Work with Home Missions, under the jurisdiction of the Executive Committee, went into operation a year ago, this is the first year of the practical working of the plan in its comprehensive form. Complications were naturally anticipated, which however did not materialize, and all departments worked together with gratifying harmony.

There was a still further enlargement of our sphere, when, on October 1, 1911, under the authority of the General Assembly, the Soul Winners' Society, through Dr. E. O. Guerrant, President, transferred to our Executive

Committee exactly fifty additional missionaries, with their stations, mission schools, and property valued at \$49,000.

During several years past, the Assembly has given notice to the Church that it deemed it wise and proper to celebrate its Semi-Centennial year by raising a Building and Loan Fund of \$100,000. The Executive Committee planned its campaign wisely and pressed vigorously this claim, at the time designated by the Assembly for contributions. This being the year of changing the whole policy of Church Finance, as well as other potent influences modifying our plans, it was not possible to get this appeal before the Church in the most favorable light; yet in spite of these handicaps, the receipts amounted to \$6,290.86.

In theory we distinguish between Sustentation and Evangelistic Work, but in practical administration it is almost impossible to preserve the distinction. Strictly speaking, Sustentation designates the aid given a weak church in the process of becoming self-supporting; yet as a matter of fact, the pastor aided by the sustentation fund is also engaged in the most practical and substantial Evangelistic Work that is being carried on by the Church. Whether in the mountains, or on the Frontier; whether for colored people or for foreign speaking; whether Presbyterian Evangelist or the special work represented by Dr. J. E. Thacker; it is all comprehended in one term and unified in one great evangelistic effort to reach the unsaved.

In recent years the Executive Committee has been gradually enlarging its area of service in the mountains; and now that the Assembly has instructed the Committee to assume the obligation of Dr. Guerrant's worthy work, it has awakened suddenly to the fact that God in his providence has thrust it into a new and wide field of service. Fifty additional missionaries, occupying as many new stations and schools, means not only greater opportunity by reason of this widened sphere, but weightier responsibility for our Church. In many communities which we have now entered, the Presbyterian Church has been heretofore absolutely unknown, and we are the only church occupying the field.

After much consideration of men, Rev. W. E. Hudson has been elected Mountain Superintendent, and put in charge of the entire field. His qualifications for this service, and experience in Mountain Missions, seem to adapt him specially for the responsibility. It is the purpose of the Committee to induce Presbyteries gradually to absorb the work, and unify the whole as speedily as possible.

The Frontier partly shifts from the far West, to mountain valley or city slum, peopled by foreign settlers; yet it will remain pre-eminently in the West, just as long as a million people annually move across the Mississippi out into Oklahoma, Texas, and surrounding states.

Oklahoma, the newest frontier, is now filling so rapidly that its population is estimated at nearly 2,000,000; but it has the smallest percentage of church membership of any state. The statement is made that only 18 out of each hundred, are identified with any church, Protestant or Catholic. In all probability it contains more people than any other state, whose church membership has lapsed, and who greatly complicate the problem of evangelizing the country.

It is the weakest Synod of the Church, not simply in point of members, but in view of the scattered character of the work, thus preventing the encouragement which is the result of close fellowship. It has now 32 ministers, 73 churches, and about 2,500 communicants. It has very few self-supporting churches, and is largely dependent upon the Executive Committee for aid in prosecuting the work.

Texas is the largest Synod, not only in area but in opportunity. It has every kind of climate, every variety of soil, every type of people, and every problem imaginable, which will render it for years to come, our largest Home Mission territory. Only the great Synods of North Carolina and Virginia now exceed Texas in membership, while in point of liberality its percentage for the benevolences places it in the front rank.

Owing to its new lands opened up, new towns being built, and its ever increasing population, it is compelled to accept aid from the Church. The East is pouring its sons and daughters into Texas, and must bear a part of the burden of their support.

Owing to the fact that it was the initial year of the new regime, whereby the work of Colored Evangelization became a department of Home Missions, we have pursued a conservative policy, but have made a decided advance over past years, we trust. Dr. Snedcor gives a liberal part of his time to personal supervision of Stillman Institute, which has had a successful year; Rev. J. H. Davis being the Dean, assisted by Rev. D. D. Little and Mr. C. G. McLeod. The enrollment reaches 60, of whom 30 are candidates for the ministry, and there will be three Presbyterian graduates this year.

During the current year we have assisted in the support of 44 missionaries and teachers (all colored except four), supplying 69 churches; and have entered into an arrangement with the Reformed Church of America, whereby they place their funds for Colored Evangelization in our hands, and we expend the same in supply of their churches in the South. We trust that this is the beginning of larger things in the way of cooperation for these dependent people.

Among foreign-speaking people, our largest work is carried on by the Texas-Mexican Presbytery, where we now have 22 Mexican churches, supplied by 10 missionaries, with an enrollment of 1,100 communicants.

The Bohemian work in Brazos Presbytery has been transferred to a Bohemian Presbytery, U. S. A., while Brazos Presbytery has inaugurated a work for the Russians or Ruthenians in its midst.

Italian Work at Kansas City has been organized four years, where we have an equipment valued at \$16,000. 27 members have been received into the Central Presbyterian Church from this Mission, and a petition has been signed requesting their organization into an Italian Church.

In New Orleans Presbytery we have two German churches, now self-supporting, a mission among the Syrians, among the Spaniards, among the Chinese, among the Hungarians and among the Italians and French. The latter is most extensive, as its reaches into the parishes outside of New Orleans.

In the Birmingham District, Alabama, five mission schools have been maintained, largely for Italians, but reaching Poles, Slavs, and other nationalities. Total number of pupils enrolled in day and night schools, 132, in Sabbath School, 117. A movement has been inaugurated to secure an American Missionary to take permanent charge of this work.

The Cuban Mission at Tampa, Fla., under Rev. P. H. Hensley, has been successful, but the material gathered for a church was largely scattered by the strike, and the condition of affairs is somewhat unsettled at present; but an effort will be made in the near future to secure permanent equipment for the work.

In Virginia we have a Bohemian Mission at Petersburg, under the Rev. Frank Uherka; while the Hungarian work under Rev. John Ujlaky is carried on at Norton, Osaka, Rhoda, Stonega, Dorchester, and Tom's Creek. One church has been built, and another is in process of erection, while about 80 members have been gathered as the nucleus of a church.

Work among the Choctaw and Chickasaw Indians remains about the same, with 19 churches, 10 missionaries, and about 700 communicants.

Total churches and stations for foreign-speaking people, 82; missionaries employed among them, 47; nationalities reached, 12.

Special Evangelistic Work under Dr. Thacker has been successful during the year, as shown by the fact that 6,614 signed cards promising to re-consecrate themselves to the Master's service, 377 united with the church by letter, and 1,288 were received into the church on profession of faith.

Rev. W. W. Orr of the Associate Reformed Presbyterian Church was engaged for a few meetings during the summer, and the Associate Reformed Presbyterians will join with our Church in these union services. The Committee is considering the advisability of at-

tempting to secure several additional evangelists for the next year.

Under instructions of the last General Assembly, the Executive Committee appealed for special funds to establish a mission among the Jews, but the response has been so meager that no effort has been made in that direction. We trust that in the near future there will be a sufficient foundation upon which to begin work.

Mission Schools have been carried on among the Foreigners, Indians, and Mountaineers. The Oklahoma Presbyterian College for Girls has a plant easily worth \$100,000, and there have been 108 girls enrolled, 68 being boarders and 57 of them Indians. The income from board and tuition amounts to about \$1,700 and the College is practically self-supporting, but is still greatly embarrassed by a debt of \$25,000.

The mountain school, Nacoochee Institute in North Georgia, has a plant valued at \$10,000, and with the assistance of the Executive Committee, was relieved during the year of a debt of \$7,000. Banner Elk, Plumtree, Glade Valley, Heidelberg, Highland College, Phelps Academy, the School of the Ozarks, and many others have done a splendid work among the mountain people.

The campaign under Governor Glenn was carried on for a few weeks in the spring, but owing to engagements and demands upon his time it has been impossible to secure his services except for a very brief period. But he has brought to the work great enthusiasm, and

it would be of great service if we could secure a larger share of his time.

The Calendar of Prayer for Home Missions is growing in favor, as is shown by increased circulation, and has been enlarged to embrace all the Home causes of the Church. "The Home Mission Herald" has been consolidated with "The Missionary" under the title "The Missionary Survey," and is growing in popularity, as is evidenced by the fact that over 20,000 copies monthly are now required to supply the demand.

After careful consideration of the whole field, we submit an estimate of the present needs of the aggressive work, and we are asking the General Assembly to endorse an effort to secure \$450,000 for the coming year, itemized as follows:

Semi-Centennial Fund.....	\$100,000
Colored Evangelization and Stillman Institute	50,000
Sustentation and Evangelistic.....	100,000
Durant College Debt.....	25,000
General Evangelistic	10,000
Mountains, Schools and Equipment..	50,000
Indians	5,000
Jews	5,000
Foreigners	50,000
Church Erection Donations.....	20,000
New Work, Not Estimated.....	17,000
Expenses, if so much is needed.....	18,000
Total	\$450,000

Respectfully submitted,

QUESTIONS ON THE HOME MISSION DEPARTMENT

1. What did the Sunshine Band of Little Gleaners do?
2. In what Southern City are there 16,000 foreigners, representing eleven nationalities?
3. Name the weakest Synod in our Church?
4. How many missionaries, churches and missions are supported wholly or in part by the Atlanta Committee?
5. Who was Dr. John L. Girardeau?
6. What branches of Home Mission work have been consolidated with the work of the Executive Committee of Home Missions?
7. Where is an Industrial Institute to be built, and for whom?
8. Who "lived around" among the Mountain people?

9. At what place have labor troubles affected our work?
10. What is Sustentation?
11. Where did a man fifty years of age hear his first sermon?
12. Name a missionary who is the third generation of Indian missionaries?
13. Where does a String Band add to the attractiveness of missionary work?
14. In what places is Buddhism specially aggressive in America?
15. Where is the quickening touch of the Panama Canal already being felt?
16. How do myopia and hypermetropia affect the missionary vision?
17. When did the weather and the signal flags fail to agree?
18. What did a "Give-Uppity-Girl" give up?

BOOKS AND MAGAZINES

"*The Mission of our Nation.*" by Rev. J. F. Love, Field Secretary, Baptist Board of Missions. Fleming H. Revell Company, \$1.

We welcome this valuable contribution to Home Mission literature. It is well conceived, and happily worked out. The author supports his claim of a special Mission for our Nation, by Scripture, philosophy, history, and a splendid array of facts. The subject is divided into chapters dealing with The Signs, Reason, Nature, Perils, and Realization of our Mission.

The reader will be both interested and instructed and we most heartily commend this book to the Church, especially to all friends of Missions.

The Negro and His Needs, by Raymond Patterson. F. H. Revell Company. \$1.25.

A dispassionate study is here presented of the present condition of the American Negro, in order that his needs may be more intelligently, kindly and adequately met.

Mr. Patterson did not attempt to discuss this problem without first acquainting himself with it as far as possible, and he has evidently studied his subject at first hand. He has been a painstaking and critical observer of the Negro in his own environment, and writes of the vices and shortcomings of the race with a frankness that a Southerner would not adopt. He quotes extensively and without prejudice the opinions of former slave owners and of Southern business and professional men. Perhaps he mistakes sometimes the individual for the general point of view in the South; and perhaps his deductions of the immediate needs of the Negro are not in every case the needs that would be generally admitted in this section. Yet he is altogether sane and many of his recommendations, if followed, would mark a long step forward in the settlement of this great problem. Mr. Patterson, however, does not touch at all upon what is the most essential and supreme need of the Negro—a truer conception of religion, and of the moral obligation that Christianity imposes upon its followers.

The Measure of a Man, by Norman Duncan, Fleming H. Revell Co. \$1.25.

This is a charming Home Mission Romance. Perhaps it would be enough to say in commendation, that it is by the author of "Dr. Luke of the Labrador." "The Sky Pilot," by Ralph Connor, was the pioneer in this chosen field of Home Mission literature; while "The Prospector" served to whet the appetite, for more adventure into the newly discovered realm.

"The Measure of a Man," lays bare the facts

of life in lumber camps, and pioneer fields, with a nakedness that will shock many people; but the statesman and the churchman must know in order to remedy intolerable conditions.

This romance will be widely read. Will it have the effect of creating sympathy for fictitious persons and places, while we contentedly allow real needs of a similar character to go unreached?

The Mastery of Love, a Narrative of Settlement Work. By James E. McCulloch of the Southern Methodist Training School, Nashville, Tenn. Fleming H. Revell Company. \$1.25.

This book recounts the experiences of two young women, trained workers, who invade the "Hell's Acre" of a large Southern City, and there establish a Settlement House. It is a "moving picture" in print of the people whom their lives touch, and always for good, by the influences they set in motion; and of the transformation wrought in many characters by the Grace of God, through the patient love and wise guidance of these followers of Christ, and then, there are several scenes where the darkness of long years of sinning have left their inevitable consequences of callous unrepentant souls. Many touching pictures are shown, now always among the lowly or vicious, some of a nature so intimate that it seems almost desecration to exhibit them before eyes that may not be pitiful; but grave and timely lessons are taught.

Perhaps, as in so many books dealing with social problems, the Church is unjustly arraigned for faults that should be charged to individuals, and that can be remedied only by courageous individuals. Yet through all the story the plain purpose runs to arouse the reader to a realization of the responsibilities of life; of the parent for the child; of the Church for the purity of its membership, and the broadening of its influence; of the government and the community for social conditions; and of each person, especially of each Christian, for, all other souls whom he may possibly reach and influence.

"*The Coming China*," by Joseph King Woodbridge, A. C. McClurg & Co., publishers.

This is among the latest books on the present conditions and the future prospects of China. The author writes after an experience of many years in China. He mentions in his introduction that he made his first trip to the Far East via Isthmus of Panama. The book is timely and will enlist the interest of the multitudes of readers who are

watching the course of events in the transformed China. The chapters are preceded by an instructive introduction. The topics treated in the eleven chapters of the book are "China for the Chinese;" "Views of Leading Chinese;" "Feeling in the United States;" "The Possibilities of a Transformed China;" "China's Attitude in the Past;" "Possibilities of Dynastic Change;" "Entrance of the United States;" "China's Development;" "Japanese Influences;" "China's Attitude towards other Nations" and "The Duty of the United States to China." So swiftly have changes occurred in China that though "The Coming China" is a recent book, there are some chapters that would now require to be re-written. The illustrations are profuse and of high grade.

THE CENTURY MAGAZINE.

It is a pleasure to call the special attention of missionary workers to the *Century Magazine*. The historical sketches, general articles and stories are of the usual high grade which characterizes this well-known publication. We especially commend to the attention of readers of THE MISSIONARY SURVEY the articles that are published from time to time in *The Century* which are especially related to the work of foreign missions. The March number contained an admirable article on "Child Life in China." The April issue has, as its opening article, "The Famous Gardens of Kyoto," in which there is given an admirable description of many points of interest in this, one of the greatest cities of Japan. Profuse and attractive illustrations accompany this interesting article. The April number also contains a very interesting illustrated article on "Napoleon St. Helena Portraits." "Italy's Economic Outlook" is ably discussed by James Davenport Whelpley. Edward Alsworth Ross, who will be remembered as the author of "The Changing Chinese," continues his papers on "The Middle West." These papers are studies of the people of the West in comparison with those of the East. The April article is a discussion of the "State Universities and Their Influence."

We desire to again commend to the attention of readers of THE MISSIONARY SURVEY

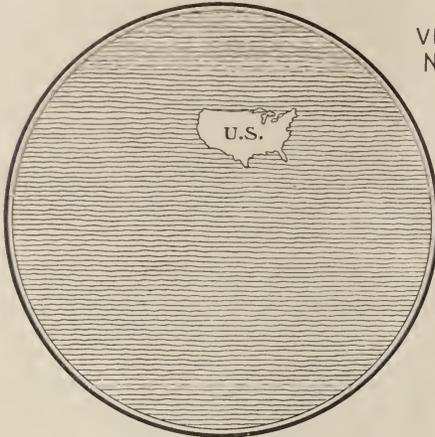
Everyland, the illustrated quarterly magazine for girls and boys issued March, June, September and December by the Everyland Publishing Company, West Medford, Mass. This valuable publication has been issued so far with a large deficit each year which has been met by generous friends who felt the necessity of just such a magazine for our young people. The enterprise, both the spirit in which it is conducted, and in the merit of *Everyland* itself, deserves a sympathetic support. The subscription price is 50 cents per year.

"*Calvin Wilson Mateer*." A biography by Daniel W. Fisher, Presbyterian Board of Publication, Philadelphia. \$1.50 net.

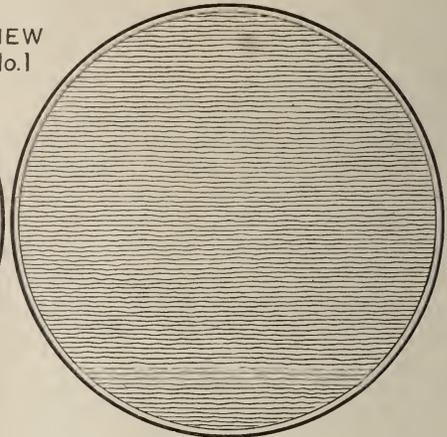
From personal observation we know something of the great work accomplished by Dr. Mateer during forty-five years of missionary service in Shantung Province, China. We know something of what he has been privileged to accomplish in a number of directions as an evangelist, scholar and teacher. It is a pleasure to announce the publication of a biography of Calvin Wilson Mateer, which will be interesting reading, not only to members of the denomination (Presbyterian Church U. S. A.), with which he was identified, but to all readers who are interested in the various phases of missionary work with which Dr. Mateer was identified. The biography includes an account of Dr. Mateer's early life, his developing manhood, the finding of his life work, his going to Shantung, China, including an account of his hardships on the way, his shipwreck, and final arrival in Chefoo. "His Inner Life" is the subject of one of the interesting chapters. Another chapter gives an account of his work as an evangelist. Succeeding chapters give a very clear view of the connection with educational interest and his literary work. In educational directions his climax of service was with the Shantung College. We heartily commend this book to a place among the biographies of missionaries who have rendered large service in the evangelization of the world. The illustrations add greatly to the interest of the publication.



THREE VIEWS OF MISSIONS. WHICH IS YOURS?



VIEW
No.1



"Jerusalem and in all Judea and in Samaria."



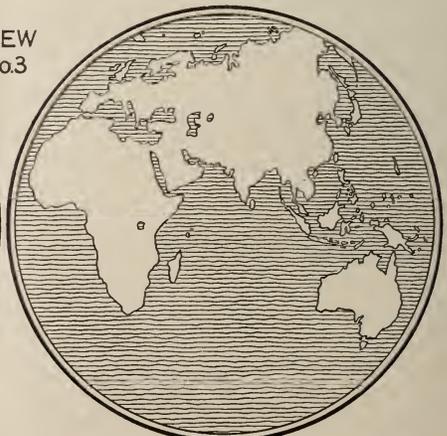
VIEW
No.2



"The uttermost parts of the Earth."



VIEW
No.3



"Go ye into ALL THE WORLD and preach the Gospel to every creature."

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THE SUPPLY OF CANDIDATES

SINCE January 1, 1912, the Presbyteries reported to our office a total of 471 candidates already under their care. We were able to locate all but twenty of these, and have furnished their names and addresses to our five theological seminaries. Many of these will doubtless be made licentiates at the spring meetings of Presbyteries, but we have the names of others who will apply to be received under care of the Presbyteries.

STATE OF PREPARATION.

Of the 471 candidates, 167 are in the seminary; 161 in college, 21 in schools and academies, 3 in studying privately, 73 for the present are at work, 14 are out on account of ill health, while we have failed to find the present occupation of 32.

Of the 167 in the theological seminaries, 43 are in the third class, 57 in the second, 64 in the first, and 3 are in post graduate classes.

Of the 161 in college, two are post-graduates, 40 are in the senior class, 50 in the junior, 36 in the sophomore, and 26 in the freshman, 7 are irregular.

WHENCE THEY COME.

We have learned the occupation of the fathers of 432 of our candidates. Of these, 211 have fathers who are farmers, 59 are sons of ministers 41 of merchants, 15 of laborers, 9 of professors, 8 of railroad men, 5 of newspaper men; there are 7 each whose fathers are lawyers, carpen-

ters; 6 each whose fathers are physicians, mechanics; 4 of each whose fathers are contractors, manufacturers, lumbermen, traveling salesmen, mill men, clerks, insurance men; 3 each whose fathers are real estate men, druggists, tailors; 2 each whose fathers are bankers, civil engineers, butchers; and 1 each whose fathers are in 15 occupations.

DEDICATED BY BAPTISM.

Of the 453 candidates reporting, 356 were dedicated to God by baptism in infancy, while 97 were not baptized until later in life.

AGE AT ADMITTANCE TO COMMUNION.

Of 450 candidates reporting, 60 were admitted at ten years of age or under, 261 between the years of eleven and fifteen inclusive, 115 between sixteen and twenty, 13 between twenty-one and twenty-five and 1 between twenty-six and thirty.

AGE OF DECISION.

Of the 451 candidates reporting, 21 felt the call of God to the ministry and decided to give their lives to the work under the age of ten years, 35 between eleven and fifteen, 265 between sixteen and twenty, 103 between twenty-one and twenty-five, 18 between twenty-six and thirty, 5 between thirty-one and thirty-five, 2 between thirty-six and forty, 2 between forty-one and forty-five.

PLACE OF DECISION.

Of the 449 reporting, 362 decided, before they entered college, to dedicate their

lives to the ministry, 87 decided while in college, and 36 after leaving college.

Of the 87 deciding while in college, 71 were in our own Presbyterian colleges, 2 in colleges under Presbyterian influence, 2 in Presbyterian Colleges, U. S. A., 2 in Methodist, 1 in Baptist, 1 Reformed, while 8 were in State institutions.

DENOMINATIONS—WHENCE THEY COME.

Of 453 candidates, reporting, 403 were reared in the Presbyterian Church, 21 in the Methodist, 10 in Baptist, 4 in the Cumberland Presbyterian, 2 in the Christian, 2 in the Catholic and 1 each from eleven other denominations.

CHARACTER OF CHURCHES.

Of 450 candidates reporting, 192 came from country churches, 171 from town, and 87 from city churches.

Of 437 candidates reporting, 226 came from churches where services were conducted weekly, 110 semi-monthly, 17 three times a month, and 84 only monthly.

Of 383 candidates reporting, 49 came from churches with a membership of less than fifty; 99 with a membership of between 50 and 100; 100 of between 100 and 200; 65 of between 200 and 300; 34 of between 300 and 400; 14 of between 400 and 500; 7 of between 500 and 600; 6 of between 600 and 700, and 9 of over 700.

THE FORGOTTEN MAN

REV. HENRY ALFORD PORTER, D. D.

I SAW him the other day. His beard was very long and white; his steps very short and tottering; his hands very weak and wavering. His eyes rather vacant and lacked luster. But they brightened when anybody stopped to speak to him. He began to talk in a high and quavering key of the good times of the past, and the victories of former days. It was pathetic to hear him. He lived in the past. A generation had passed him by. He was a wornout preacher.

There are not a few such of God's veteran servants,

"Rich in experience that angels might covet,
Rich in the faith that grows with the years."

but poor in purse and in the memory of those whom they have served.

If the unwritten history of retired pastors and their families could be made manifest it would present such a record of anxiety, self-denial and suffering as would bring their cause into the front rank among all the beneficences of the churches.

Aid is essential, because the salaries received by these heroes of the cross were in many cases so meagre that they could not provide for themselves against the day of inactivity and infirmity.

And when he dies then the lot of the widow who shared all her husband's toils and burdens is often a sad and perplexing one. To care for her who has spent and been spent with her husband in the Master's service is a matter of honor. It should appeal to our chivalry. It is not a charity; it is a debt, a moral obligation.

There is a name that is more familiar in another State,—that of Batholomew T. Welch. After nearly fifty years in the Baptist ministry this godly and eloquent preacher came to die. No longer able to kneel at family worship, seated in his chair he used to pour out his soul to God in leading the devotions of his household. It is related of him that at times, in a half-playful, half rapturous manner, he would hold up his thin and trembling hand before his eyes and say to it: "Well, old hand, what ails you? You cannot be still for a moment. Seventy and six years have left their marks on you. But bless the King in Zion this day for all the service you have been able to render Him. How often have you handled the sacred pages of His word. What use you have been to me in preaching His gospel. How often you have baptized the loving disciples of your Lord. How many you

have received into fellowship in His church. For how many you have broken the emblem of His broken body. Poor old hand! I remember when you were fair and young and strong. Well, never mind the past. Thank my loving Lord, it will not be long before you put your fingers into the print of the nails in His hand; not long before you will lay a crown at His feet; not long before He will stretch out His own hand, mighty to save, and grasp you and greet you, and His touch will heal your palsy and send immortality thrilling through your every vein and fibre. Be of good cheer, old hand! You soon shall touch more than the hem of His robe, and be healed forever."

Who will say that the old preacher's hand was not worthy of the eulogy pronounced upon it? Who will say that there

are not among us many who might truly express themselves even so? Shall we forget them and their services to the cause of our Christ?

In addition to the annual contribution needed for the support of the aged minister or his widow, let us at once join hearts and hands in completing the Endowment Fund of Ministerial Relief, so that our faithful veterans and the needy widows and orphans "may be cared for in a manner and with a certainty never possible in the past."

Whoever forgets the old minister and his widow, the preachers themselves must not. Mindful of the time when we too shall be old or overtaken by calamity, shall we not press the cause of Ministerial Relief, and hold up the hands of the Secretary in all his high plans and noble endeavors?

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1, 1911 TO FEBRUARY 29, 1912

THE General Assembly in May, 1911, requested the churches to contribute \$909,000 for her benevolent work. Of this, \$129,000, or fourteen per cent. is for the work of this Committee. During the past year this has been divided as follows: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. It may be that for the coming year a slight modification will be made in this ratio. In addition to the amount requested for these four causes, the Assembly requests that \$185,459.30 be added to the Endowment Fund, making it "at least \$500,000 as soon as possible."

REGULAR CAUSES.

ALL CAUSES.—Of the \$129,000 asked by the General Assembly for all these causes for the year we have received \$69,101.56. During the same period last year we received for all causes, \$79,208.50—a decrease of \$10,106.94. This leaves a balance of \$59,898.44 not yet raised.

EDUCATION FOR THE MINISTRY.—Amount requested, \$43,000. Amount re-

ceived first eleven months of year: Churches, \$14,825.62; Sabbath-schools, \$347.53; societies, \$480.52; individuals, \$578.26; legacies, \$474.53; refunded by Candidates, \$512.50; miscellaneous, \$184.91. Total, \$17,403.87. Total amount received in same period last year, \$23,333.82. Decrease, \$5,929.95. Amount not yet raised for Ministerial Education, \$25,596.13.

MINISTERIAL RELIEF.—Amount requested, \$64,500. Received, April-February: Churches, \$17,178.05; Sabbath-schools, \$688.30; societies, \$154.30; individuals, \$430.13; interest from Endowment Fund, \$14,176.10; legacies, \$206.44; refunded, \$25; miscellaneous, \$329.93. Total, \$33,188.25. Received during same period last year, \$35,426.87. Decrease, \$2,238.62. Amount not yet raised for Ministerial Relief, \$31,311.75.

THE HOME AND SCHOOL.—Amount requested, \$12,900. Received, April-February: Churches, \$6,270.96; Sabbath-schools, \$1,231.16; societies, \$545.73; individuals, \$1,800.55; legacies, \$68.10; miscellaneous, \$95.68. Total, \$10,012.18. In addition to this we have received from board, rent and tuition, \$6,250.01. Re-

ceived during same period last year, from both sources, \$18,111.50. Decrease, \$1,849.31. Amount not yet raised for the Home and School, \$2,887.82.

SCHOOLS AND COLLEGES.—Amount requested, \$8,600. Received, April-February: Churches, \$2,137.95; Sabbath-schools, \$50.93; societies, \$23.54; individuals, \$11.15; miscellaneous, \$23.68. Total \$2,247.25. Received in same period last year, \$2,336.31. Decrease, \$89.06. Amount not yet raised for Schools and Colleges, \$6,352.75.

SPECIAL FUNDS.

SCHOOLS AND COLLEGE-LOAN FUND.—No special amount requested. Amount of Fund March 21, 1911, \$4,956.17. Received, April-February: Churches, \$6.30; societies, \$650.50; individuals, \$775.00; miscellaneous, \$153.74. Total,

\$1,585.54. Received in same period last year, \$2,326.13. Decrease, \$740.59. Total amount of schools and College Loan Fund, \$6,541.71.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, \$500,000 as soon as possible. Of this amount, \$304,810.25 had been received up to March 31, 1911. Received April-February: Churches, \$1,398.66; Sabbath-schools, \$160.45; societies, \$128.19; individuals, \$1,524.40; legacies, \$6,511.75; miscellaneous, \$7.00. Total, \$9,730.45. Received in same period last year, \$8,565.55. Increase, \$1,164.90 (including an increase of \$5,886.75 from legacies). Total amount of Endowment Fund, February 29, 1912, \$314,540.70. Amount yet to be raised, at least \$185,459.30.

SUMMARY OF THE YEAR'S RECEIPTS

The receipts from April 1, 1911, to March 31, 1912, were as follows: Education for the Ministry, \$23,148.22; Ministerial Relief, \$40,292.65; The Endowment Fund of Ministerial Relief, \$10,424.66; the Home and School, \$18,464.66; Schools and Colleges, \$3,102.58; the Schools and Colleges Loan Fund, \$1,714.54. The receipts for all causes for the year were \$97,147.31.

Compared with last year's receipts, this shows a decrease of \$5,567.22 for Education for the Ministry; an increase of \$237.12 for Ministerial Relief, a decrease of \$254.07 for the Endowment Fund; a decrease of \$2,255.69 for the Home and School; a decrease of \$71.47 for Schools and Colleges; and a decrease of \$1,549.09 for the Schools and Colleges Loan Fund. This shows a decrease of \$9,460.42 for the year for all causes as compared with the previous year.

Of the \$40,292.65 received for Ministerial Relief, \$15,083.45 came as interest from the Endowment, and \$25,278.88 from the churches, etc., making an increase of \$306.80 in the amounts received from interest, and a decrease of \$69.68 in receipts from other sources.

Of the \$18,464.66 credited to the Assembly's Home and School \$6,600.34 was received from board, tuition and rent—an increase of \$2,535.88 from this source (including tuition for April-June of last session) and a decrease of \$4,791.57 from churches and other sources.

The total amount requested from the churches by the General Assembly for the four causes—Education for the Ministry, Ministerial Relief, the Home and School, and Schools and Colleges, was \$129,000. The result has been as follows:—Education for the Ministry: amount requested, \$43,000, amount received \$23,148.22, deficit, \$19,851.78; Ministerial Relief: amount requested, \$64,500, amount received, \$25,209.20 (exclusive of \$15,083.45 interest from the Endowment Fund) deficit, \$39,290.80; The Home and School: amount requested, \$12,900, received \$11,864.32 (exclusive of \$6,600.34 received from board and tuition) deficit, \$1,035.68. Schools and Colleges: amount requested, \$8,600, received \$3,102.58, deficit, \$5,497.42. Total amount received for these causes, \$63,324.32. Total amount of deficit \$65,675.68.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.
Richmond, Va.

FIFTY-FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF PUBLICATION AND SUNDAY SCHOOL WORK

GENERAL STATEMENT.

Thanksgiving to God is due for the evidence of His favor upon the work of the Publication Committee during the past year and grateful acknowledgement is made to our friends for the support which made the advance of the year possible.

The fifty-first year of our existence, as an agency of the Church, has been the most active of our history, and the enlarged volume of business, and the varied benevolent activities warrant us in believing we have rendered the Church a larger service than ever before.

We report an increase in the sale of books, and periodicals, both at Richmond and Texarkana; and enlargement in the number of Sabbath Schools aided by the donation of literature and supplies, an advance in the number of Bibles and Testaments awarded for the recitation of the catechisms; a substantial advance in the number of tracts published and distributed and a forwarded step in the total single copies of Sabbath School periodicals.

The feature of the greatest discouragement is that we must report such a small advance in the offering of the churches for the Extension Department of our work. The gain for the year was only \$1,335.00 and while we supplemented the offering by an appropriation of about \$2,304.00 from our Business Department, we were not able to meet the opportunities confronting us for placing Sabbath School Missionaries in sections where their service would have paved the way for the establishment of vigorous Presbyterian churches.

SUMMARY OF SALES FOR THE YEAR.

Sale of Book Dept at Richmond... \$ 65,098.00
Sale of Periodical Dept. at Rich'd 92,371.00

Total sales at Richmond.....\$157,469.00
Sale of Book Dept at Texarkana...\$ 27,421.00
Sale of Periodical Dept. Texarkana 17,156.00

Total sales at Texarkana.....\$ 44,577.00
Total sales for the year.....\$202,046.00
Gain in sales over last year...\$ 16,085.00

We appropriated \$2,304.00 of our profit to Extension work, and the balance was added to our capital account which greatly needs an increase in order to properly handle the great business we have developed. The growth of the business of the Publication Committee will be noted by a glance at the following table of sales since 1903, the year immediately following the death of Dr. Hazen, for twenty years the honored Secretary of Publication.

Sales in 1903.....	\$ 43,587
“ “ 1904.....	92,201
“ “ 1905.....	105,307
“ “ 1906.....	116,954
“ “ 1907.....	129,001
“ “ 1908.....	146,064
“ “ 1909.....	160,224
“ “ 1910.....	164,067
“ “ 1911.....	185,962
“ “ 1912.....	202,046

PROMOTION OF THE ASSEMBLY'S NEW PLAN FOR BENEVOLENCES.

The successful introduction of the Assembly's New Plan for Benevolent offerings made it necessary that a vigorous campaign of education be conducted and as our facilities for producing and circulating literature and pamphlets are unusual, we have expended quite a sum of money and considerable time in an endeavor to introduce the "Every Member Canvass" and other plans recommended by the Assembly. The plan is being adopted by a very large majority of our active and progressive churches, and reports indicate that the new plan, where intelligently introduced, and systematically worked gives promise of securing a substantial increase for all the Benevolent Causes, and at the same time makes easier the raising of funds for local or current expenses.

We base our conclusions upon the number of churches ordering and using envelopes for collecting offerings. We have supplied envelopes to about 500 churches for either the Calendar year of 1912 or the Fiscal year beginning April 1st, 1912. This is an increase of 25 per cent. over the former year, and we know that a large number of churches order

their envelopes from commercial firms apparently being unaware that we are prepared to furnish collection envelopes and all other requisites for church and Sunday School use. The full adoption and operation of the Assembly's plan will solve the problem of local support for every church and provide adequate funds for meeting our obligations for Benevolent activities. The danger point at this time of transition from the old system or more correctly NO SYSTEM to the new, is that there may be a let down in the inspirational and educational work formerly conducted by the Pastors. There is imperative need that the congregation be kept constantly informed about the needs and developments of the larger work of the Assembly as conducted by the Executive Agencies, and no matter how efficient the Beneficent or Missionary Committee of the church may be, there still remains for the Pastor the duty and privilege of leading his congregation to a full realization of their duty to all the great Benevolent Activities of the Assembly.

THE TEXARKANA DEPOSITORY.

We report an encouraging growth in the sales of the Depository at Texarkana indicating a growth in the appreciation of its resources and a pride in its achievements on the part of the people in the Synods west of the Mississippi River. The development of the Depository has been slow but steady, and the report for this year shows that it has been operated at a small loss. The sales for the year were \$44,577 and the notable fact is that while this volume of business has been developed at Texarkana the main office at Richmond has at the same time shown a steady increase in sales. Our chief concern is that it may serve our people efficiently and aid in the great work of building up our church in the Southwest. We again urge that our church membership in the Synods west of the Mississippi River shall make a larger use of the splendid stock of books and literature we are maintaining for their benefit at Texarkana, a stock which in extent and variety exceeds in many particulars that carried at Richmond.

THE NEW GRADED LESSONS FOR SUNDAY SCHOOLS.

In our last annual report we called the attention of the Church and the Assembly to the dangers lurking in the new system of Graded Lessons, being so industriously and persistently exploited by inter-denominational Sunday School workers and interested publishers. Our warning was effective in keeping a large majority of our schools from adopting a system filled with insidious heresies and impossible of effective use except in highly organized schools, but we are sorry

to report that in a large number of our schools the series of helps, offered by a Syndicate Publication in which Methodists and Congregational interests predominate, have been introduced. The fundamental errors in this syndicated material and the provision we are making for a sound and progressive graded course of lessons for our schools is treated in detail in the report of the Superintendent of Sabbath School Work and the Editorial Superintendent and reference is made to these sections for full information. It is necessary to again repeat in substance the statement of last year that it is a physical and financial impossibility for us to publish a treatment of the seventeen different lessons called for the proposed graded course and if a considerable number of our schools abandon the use of the Lesson Helps we now publish, the circulation will soon drop to a point below the cost of production which will mean serious financial disaster for your Publishing House.

PUBLICATION WORK OF THE YEAR.

The output of printed matter for the year shows an advance over former years, both in the number of Periodicals issued and in miscellaneous matter printed. The notable book of the year was "Alexander's Digest". Revised, a splendid work of over eight hundred pages which brings the legislative enactments of our Assembly down to 1910, and makes it available for ready reference. Two thousand copies of the monumental work were published representing a vast amount of pains-taking work on the part of the late W. A. Alexander, D. D., and Prof. Geo. T. Nicholassen who completed the compilation and editing of the work. We issued by the direction of the Assembly a small book of Prayers, designed to stimulate the setting up and re-establishment of Family Altars. In the same connection we issued a small pamphlet containing forms of prayer for mothers to use with children, where for any reason the Fathers could not lead the family devotions.

We also issued a pamphlet from the three Semi-Centennial Addresses delivered before the last Assembly by Dr. T. H. Rice, E. A. Smith and H. A. White. The publication was delayed in its issuance by the failure of Dr. White to put in our hands the manuscript of the Address immediately on the adjournment of the Assembly. Illness of his family and pressure of other duties was the reason given for the delay.

We issued during the year 48,700 copies of the "Assembly Songs" bringing the total for this very popular book up to over 90,000 copies within the first two years of its existence, a circulation never before attained by a book issued by our Committee.

A revised edition of the Teacher Training Course was prepared by Dr. A. L. Phillips, which consolidated the two original volumes

into one and made it conform to the latest requirements of religious pedagogy.

The book prepared by Rev. H. F. Williams, "In Four Continents" giving a concise history of the Foreign Missionary work of our church was revised, and a third edition published bringing the total issue up to 11,350 copies.

We also published a series of seven Missionary pamphlets, prepared by Dr. Williams, one devoted to each country in which we maintain Mission Stations, and these booklets will be of the highest value to the Missionary Leaders of our Church.

We issued for the Home Mission Committee, the Prayer Calendar for 1912, in which is presented the claims of all the Home Agencies of the church, and we also published a booklet of Home Mission Stories for Young People for the Atlanta Committee. Our facilities for publishing and distributing educational material are at the call of all the Executive agencies of the Church, and we are co-operating in an effective way in advancing the interests of the whole church.

SABBATH SCHOOL EXTENSION WORK.

The failure of the churches to raise the amount asked for Extension work by the Assembly (\$30,000) rendered it impossible for us to meet all the calls made upon us for Sabbath School Missionaries. The church is proving recreant to a great trust when she fails to meet an opportunity to evangelize her share of the great throngs of young people in the south who are growing up without Gospel privileges. We made the best use possible of funds at our command, and by supplementing the amount contributed by the churches and Sunday Schools were able to employ during the year sixteen field workers who labored in eight Synods. Free literature was supplied to 304 Sabbath Schools, and of that number ninety were newly organized. In the schools whose work was fostered by our Committee, were gathered over 15,000 young people, and the most positive and helpful religious influence that touches their lives is the teaching of the faithful workers in these Sabbath Schools, Donations of Bibles, Tracts, Libraries, Hymn Books and Sunday School Literature to the value of \$11,121.00 were made during the year, and eternity alone can reveal the influence of these printed messages of truth.

FINANCIAL SUMMARY OF OUR BENEVOLENT WORK.

Received for Extension Work from 1,209 churches.....	\$11,464.54
Received for Extension Work from 921 Sabbath Schools	10,053.51
Received for Extension work from Miscellaneous Sources	941.29

Total Receipts for Extension Work \$22,459.34

EXPENDITURES FOR BENEVOLENT WORK.

Salary and expense of superintendent and Field Workers.....	\$10,469.15
Donation of Books, Bibles and Literature	11,121.00
Institutes and Education Work....	1,023.29
Programmes and Envelopes for Special Collections.....	1,145.89
Printing, Postage and Incidentals..	834.25
Funds Returned.....	80.55

Total Expenditures for the year....\$24,673.77

Excess of Expenditures over Receipts \$2,304.43

We made good this excess by a donation from the earnings of the Business Department. During the past nine years we have given for the support of the Benevolent or Extension work entrusted to our hands \$47,801. To make this large contribution to the Benevolent fund we have violated the laws of sound business, for we should have added this fund to our working capital, which needs enlargement very badly to meet the demands of our rapidly growing business.

RECOMMENDATIONS.

(1) We recommend that the Assembly issue a warning to the Sabbath Schools of our church against the insidious dangers of the so called Graded Lessons being so vigorously exploited by their advocates, and enjoin the schools to use only the series of helps furnished by the Publication Committee.

(2) For the support of the Extension Work committed to us we ask that \$35,000 be raised by the churches during the coming year, this amount being based upon the following budget of estimated expenditures:

Salaries and expenses of Sunday School Missionaries	\$17,000.00
Donation of S. S. Literature, Bibles Tracts, etc.....	12,000.00
Printed Matter for Extension Work....	2,000.00
Institutes and Educational work....	2,500.00
Young People's and Brotherhood work	1,500.00

\$35,000.00

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [20].

IBANCHE. 1897.

- Rev. and Mrs. J. McC. Sleg.
 Rev. and Mrs. A. L. Edmiston (c).
 *Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

- Rev. W. M. Morrison.
 Rev. and Mrs. Motte Martin.
 *L. J. Coppedge, M. D.
 Dr. Jos. G. Prichard.
 Rev. and Mrs. L. A. DeYampert (c).
 Miss Maria Fearing (c).
 Rev. and Mrs. G. T. McKee.
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. C. L. Crane.

E. BRAZIL MISSION. [15].

LAVRAS. 1893.

- Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 Miss Ruth See.
 Mr. and Mrs. A. F. Shaw.
 Mrs. D. G. Armstrong.
 Rev. Joseph Orton.
 *Rev. H. S. Allyn, M. D.
 *Mrs. H. S. Allyn.
 T. J. Arnold, Jr.
 Mr. and Mrs. C. C. Knight.
 Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

- Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11].

ITU. 1909.

- *Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

- Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

- *Mrs. F. V. Rodrigues,
 Fredericksburg, Va.
 *Rev. and Mrs. J. R. Smith.

SAO PAULO.

- Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

- Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION [11].

FORTALEZA. 1882.

- *Mrs. R. P. Baird, Fredericksburg,
 Virginia.

GARANHUNS. 1895.

- Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

- Miss Eliza M. Reed.
 *Miss Margaret Douglas.

CANHOTINHO.

- Dr. and Mrs. G. W. Butler.

NATAL.

- Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73].

TUNGHIANG. 1904.

- Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxcy Smith.
 Miss M. Elinore Lynch.
 Miss Kattie McMullen.

HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.

*Rev. G. W. Painter, Pulaski, Va.

- Miss E. B. French.
 Miss Emma Boardman.
 Miss Mary S. Mathews.
 *Rev. and Mrs. Geo. Hudson.
 Miss Venie J. Lee, M. D.
 Rev. and Mrs. Warren H. Stuart.
 Miss Annie R. V. Wilson.
 Miss Rebecca E. Wilson.
 Rev. and Mrs. R. J. McMullen.

SHANGHAI.

- Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

- *Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Rev. and Mrs. J. M. Blain.
 *Miss Elizabeth Talbot.
 *Mr. & Mrs. H. B. Vanvalkenburgh.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 *Miss M. D. Roe.
 Miss Mildred Watkins.
 Dr. and Mrs. A. C. Hutcheson.
 Miss Elizabeth Corriher.
 Rev. C. H. Smith.

KIANGYIN. 1895.

- Rev. and Mrs. L. I. Moffett.
 Rev. and Mrs. Lacy L. Little.
 *Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 *Miss Rida Jouroulan.
 Mrs. Anna McG. Skyes.
 Miss Ida M. Albaugh.
 Miss Carrie L. Moffett.

NANKING.

- Rev. and Mrs. J. L. Stuart, Jr.,
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

- Mrs. H. C. DuBose.
 Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. and Mrs. J. P. Mooney.
 Miss S. E. Fleming.
 *Miss Addie M. Sloan.
 Miss Gertrude Sloan.
 Mrs. M. P. McCormick.
 *Rev. and Mrs. P. C. DuBose.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.

NORTH KIANGSU MISSION [59].

CHINKIANG. 1883.

- Rev. and Mrs. A. Sydenstricker.
 *Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

- *Rev. C. N. Caldwell.
 *Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

- Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 *Dr. and Mrs. A. M. McFadyen.
 Rev. and Mrs. Thomas B. Grafton.
 *Rev. and Mrs. O. V. Armstrong.
 Rev. Geo. P. Stevens.
 Rev. F. A. Brown.
 Miss Mary P. Thompson.
 Miss Charlotte Thompson.

HWAIANFU. 1895.

- Rev. and Mrs. H. M. Woods.
 Miss Josephine Woods.
 Rev. O. F. Yates.
 Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

- Rev. and Mrs. W. H. White.
 Rev. and Mrs. C. F. Hancock.
 *Dr. R. M. Stephenson.

SUCHIEN. 1893.

- Dr. and Mrs. J. W. Bradley.
 *Rev. B. C. Patterson.
 *Mrs. B. C. Patterson, M. D.
 Rev. and Mrs. Y. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.

TSING-KIANG-FU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.
 Dr. and Mrs. Jas. B. Woods.
 Rev. and Mrs. A. A. Talbot.
 Miss Jessie D. Hall.
 *Miss Esther H. Morton.
 Miss Ellen Baskerville.
 Miss Sallie M. Lacy.
 Miss Nellie Sprunt.
 Rev. Lyle M. Moffett.

HAICHOW. 1909.

- Rev. and Mrs. J. W. Vinson.
 *L. S. Morgan, M. D.
 *Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.

CUBA MISSION. [18].

CARDENAS. 1899.

- Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.
 Miss M. E. Craig.
 Miss Eloise Wardlaw.

CAIBARIEN. 1891.

- Mrs. J. G. Hall.
 Miss Edith M. Houston.
 *Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

- *Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

- *Miss Janet H. Houston.
 Rev. and Mrs. H. F. Beaty.
 Miss Mary I. Alexander.

CAMAJUANI.

- *Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [38].

KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. W. Myers.
 *Rev. and Mrs. W. C. Buchanan.
 Rev. and Mrs. H. C. Ostrom.

KOCIII. 1885.

- Rev. and Mrs. W. B. McIlwaine.
 Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.
 Miss M. J. Atkinson.
 *Miss Charles E. Stirling.
 Santa Monica, Cal.

NAGOYA. 1887.

- Rev. and Mrs. W. C. Buchanan.
 Miss Ella R. Houston.
 *Mrs. Louise R. Price.
 *Miss Sala Evans.
 Miss Charlotte Thompson.
 Miss Leila G. Kirtland.
 *Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

- *Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

- Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Hassell.

MISSIONARIES—Continued.

TOKUSHIMA. 1889. Rev. and Mrs. C. A. Logan. *Miss Florence D. Patton. Miss Annie V. Patton. Miss Lillian W. Curd.	Miss Anna M. Bendinger. Mr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson.	MEXICO MISSION. [12]. LINARES. 1887. Rev. and Mrs. H. L. Ross. Mrs. A. T. Graybill.
TOYOHASHI. 1902. Rev. and Mrs. C. K. Cumming.	KWANGJU. 1898. *Rev. and Mrs. Eugene Bell. Mrs. C. C. Owen. Rev. and Mrs. L. T. Newland. *Rev. and Mrs. J. F. Preston. Salisbury, N. C. Miss Ella Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Miss Meta L. Biggar. Rev. and Mrs. R. T. Coit. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox.	MATAMOROS. 1874. Miss Annie E. Dysart. Miss Alice J. McClelland.
KOREA MISSION. [56]. CHUNJU. 1896. Rev. and Mrs. L. B. Tate. Miss Mattie S. Tate. Dr. and Mrs. T. H. Daniel. Rev. and Mrs. L. O. McCutchen. *Mrs. W. M. Junkin. Miss Sadie Buckland. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanne A. Colton.	MOKPO. 1898. *Rev. and Mrs. H. D. McCallie. Chattanooga, Tenn. *W. H. Forsythe. Louisville, Ky. Miss Julia Martin. Rev. and Mrs. W. B. Harrison. Rev. and Mrs. J. S. Nisbet. Dr. and Mrs. M. C. Ha ding.	BROWNSVILLE, TEX. Rev. and Mrs. W. A. Ross. MONTEMORELOS. 1884. Mr. and Mrs. R. C. Morrow. C. VICTORIA. 1880. Rev. and Mrs. J. O. Shelby. Miss E. V. Lee.
KUNSAN. 1896. Rev. and Mrs. Wm. F. Bull. *Rev. and Mrs. A. M. Earle. Miss E. E. Kestler. Miss Julia Dysart.		Missions, 10. Occupied stations, 49. Missionaries, 310.

*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj and Luebo—"Luebo, Congo. Belge, Africa, via Antwerp."
E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Eao Paulo, Brazil." For Bragnaca—"Braganca, Estado de Eao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfou—"Care Southern Presbyterian Mission, Hwaianfou, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kusan—"Kusan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."
MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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